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U.S. Public Becoming Less Religious

Modest Drop in Overall Rates of Belief and Practice, but Religiously Affiliated Americans Are as Observant as Before

**FOR FURTHER INFORMATION
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About This Report

This report analyzes findings from the 2014 U.S. Religious Landscape Study, the centerpiece of which is a nationally representative telephone survey of 35,071 adults. This is the second time Pew Research Center has conducted a Religious Landscape Study. The first was conducted in 2007, also with a telephone survey of more than 35,000 Americans.

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Overview

Is the American public becoming less religious? Yes, at least by some key measures of what it means to be a religious person. An extensive new survey of more than 35,000 U.S. adults finds that the percentages who say they believe in God, pray daily and regularly go to church or other religious services all have declined modestly in recent years.

But the Pew Research Center study also finds a great deal of stability in the U.S. religious landscape. The recent decrease in religious beliefs and behaviors is largely attributable to the “nones” – the [growing minority](#) of Americans, particularly in the Millennial generation, who say they do not belong to any organized faith. Among the roughly three-quarters of U.S. adults who *do* claim a religion, there has been no discernible drop in most measures of religious commitment. Indeed, by some conventional measures, religiously affiliated Americans are, on average, even more devout than they were a few years ago.

The 2014 Religious Landscape Study is a follow-up to an equally extensive survey on religion in America, conducted in 2007. An [initial report](#) on the findings from the 2014 study, released in May 2015, described the changing size and demographic characteristics of the nation’s major religious groups. This report focuses on Americans’ religious beliefs and practices and assesses how they have changed in recent years.

The share of U.S. adults who say they believe in God, while still remarkably high by comparison with other advanced industrial countries, has declined modestly, from approximately 92% to 89%, since Pew Research Center conducted its first Landscape Study in 2007.¹ The share of Americans who say they are “absolutely certain” God exists has dropped more sharply, from 71% in 2007 to 63% in 2014. And the percentages who say they pray every day, attend religious services regularly and consider religion to be very important in their lives also have ticked down by small but statistically significant margins.

The falloff in traditional religious beliefs and practices coincides with changes in the religious composition of the U.S. public. A growing share of Americans are religiously unaffiliated, including some who self-identify as atheists or agnostics as well as many who describe their religion as “nothing in particular.” Altogether, the religiously unaffiliated (also called the “nones”) now account for 23% of the adult population, up from 16% in 2007.

¹ For a comparison of rates of belief in God in the U.S. and other countries, see Smith, Tom W. 2012. [“Beliefs About God Across Time and Countries.”](#) NORC at the University of Chicago.

How the U.S. Public Became Less Religious

As of 2014, the religiously affiliated are, by and large, about as religious as they were in 2007 ...

Among the religiously affiliated

Believe in God
97% — 97%

... but the percentage of adults who describe themselves as religiously affiliated has shrunk.

% of adults who are religiously affiliated

83 — 77

Pray daily
65 — 66
Say religion is very important to them
64 — 62
Attend religious services at least monthly
63

2007 2014

At the same time, the percentage of adults who are religiously unaffiliated has jumped about 7 points ...

% of adults who are religiously unaffiliated

16 — 23

... and the “nones” have become even more secular in their beliefs and practices.

Among religiously unaffiliated

Believe in God
70 — 61

Pray daily
22 — 20
Religion very important
16 — 13
Attend services at least monthly
10 — 9

2007 2014

*The **net result** is an overall U.S. adult population that has become slightly less religious.*

Among all U.S. adults

Believe in God
92 — 89

Pray daily
58 — 55
Religion very important
56 — 53
Attend services at least monthly
54 — 50

2007 2014

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014.

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Pew Research Center surveys consistently show that not all religious “nones” are nonbelievers. In fact, the majority of Americans without a religious affiliation say they believe in God. As a group, however, the “nones” are far less religiously observant than Americans who identify with a specific faith. And, as the “nones” have grown in size, they also have become even *less* observant than they were when the original Religious Landscape Study was conducted in 2007. The growth of the “nones” as a share of the population, coupled with their declining levels of religious observance, is tugging down the nation’s overall rates of religious belief and practice.

At the same time, the vast majority of Americans (77% of all adults) continue to identify with some religious faith. And this religiously affiliated population – comprising a wide variety of Protestants as well as Catholics, Jews, Mormons, Muslims, Buddhists, Hindus and adherents of other faith traditions – is, on the whole, just as religiously committed today as when the study was first conducted in 2007. Fully two-thirds of religiously affiliated adults say they pray every day and that religion is very important to them, and roughly six-in-ten say they attend religious services at least once or twice a month; those numbers have changed little, if at all, in recent years. And nearly all religiously affiliated people in the survey (97%) continue to believe in God, though a declining share express this belief with absolute certainty (74% in 2014, down from 79% in 2007).

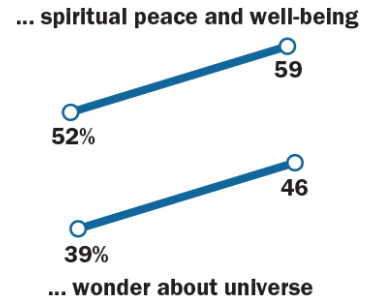
Indeed, by some measures, religiously affiliated people appear to have grown *more* religiously observant in recent years. The portion of religiously affiliated adults who say they regularly read scripture, share their faith with others and participate in small prayer groups or scripture study groups all have increased modestly since 2007. And roughly four-in-ten religiously affiliated adults (41%) now say they rely mainly on their religious beliefs for guidance on questions about right and wrong, up 7 percentage points in seven years.

The study also suggests that in some ways Americans are becoming more spiritual. About six-in-ten adults now say they regularly feel a deep sense of “spiritual peace and well-being,” up 7 percentage points since 2007. And 46% of Americans say they experience a deep sense of “wonder about the universe” at least once a week, also up 7 points over the same period.

These are among the key findings of Pew Research Center’s 2014 U.S. Religious Landscape Study. The latest survey was conducted among a nationally representative sample of 35,071 adults interviewed by telephone, on both cellphones and landlines, from June 4-Sept. 30, 2014. Findings based on the full sample have a margin of sampling error of plus or minus 0.6 percentage points. (For a table of margins of error for sub-groups, as well as other methodological details, see Appendix A.)

Growing Share of People Regularly Feel Spiritual Peace, Sense of Wonder

% who feel a deep sense of ... at least once a week



2007 2014

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014.

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As noted above, this is the second report on the results of the 2014 Religious Landscape Study. The [first report](#), published in May 2015, focused on the changing religious composition of the U.S. public. It documented the continued, rapid growth of the religiously unaffiliated population and described the importance of generational replacement in driving the rise of the “nones.” As older cohorts of adults (comprised mainly of self-identified Christians) pass away, they are being replaced by a new cohort of young adults who display far lower levels of attachment to organized religion than their parents’ and grandparents’ generations did when they were the same age.

The same dynamic helps explain the declines in traditional measures of religious belief and practice. Millennials – especially the youngest Millennials, who have entered adulthood since the first Landscape Study was conducted – are far less religious than their elders. For example, only 27% of Millennials say they attend religious services on a weekly basis, compared with 51% of adults in the Silent generation. Four-in-ten of the youngest Millennials say they pray every day, compared with six-in-ten Baby Boomers and two-thirds of members of the Silent generation. Only about half of Millennials say they believe in God with absolute certainty, compared with seven-in-ten Americans in the Silent and Baby Boom cohorts. And only about four-in-ten Millennials say religion is very important in their lives, compared with more than half in the older generational cohorts.

In Many Ways, Younger Americans Are Less Religious Than Older Americans

% of U.S. adults who say ...

	Silent generation (born 1928- 1945)	Baby Boomers (born 1946- 1964)	Generation X (born 1965- 1980)	Older Millennials (born 1981- 1989)	Younger Millennials (born 1990- 1996)
<i>Religious Behaviors</i>					
They pray daily	67	61	56	46	39
They attend services at least weekly	51	38	34	27	28
<i>Religious Beliefs</i>					
They believe in God	92	92	89	84	80
<i>With absolute certainty</i>	71	69	64	54	50
They believe in heaven	75	74	72	67	68
They believe scripture is word of God	69	64	61	50	52
They believe in hell	57	59	59	55	56
<i>Religion's Importance</i>					
Religion is very important in their lives	67	59	53	44	38

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014.

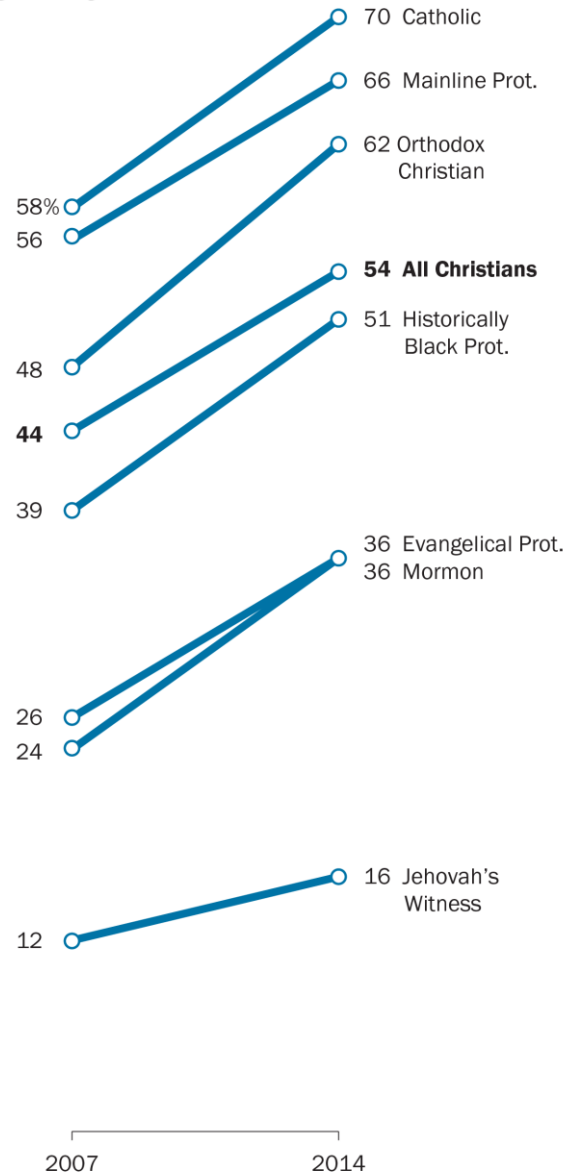
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In addition to exploring religious beliefs and practices, the new Religious Landscape Study includes questions about Americans' social and political values. In some ways, the basic patterns in religion and politics in the United States remain unchanged. Some religious groups (including evangelical Protestants and Mormons) are generally supportive of the Republican Party, while other groups (including Jews, religious "nones," Hispanic Catholics and members of churches that belong to the historically black Protestant tradition) tend to be more Democratic in their partisan allegiances.

But while there is much continuity in the relationship of religion and politics in the U.S., not everything is fixed in stone. The Landscape Study shows, for example, that nearly all major religious groups have become significantly more accepting of homosexuality in recent years – even groups, such as evangelicals and Mormons, that traditionally have expressed strong opposition to same-sex relationships. Changing attitudes about homosexuality are linked to the same generational forces helping to reshape religious identity and practice in the United States, with Millennials expressing far more acceptance of homosexuality than older adults do. Fully half of Millennials who identify as evangelical Protestants, for instance, now say homosexuality should be accepted by society.²

Almost All Christian Groups Now More Accepting of Homosexuality

% saying homosexuality should be accepted by society



Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014.

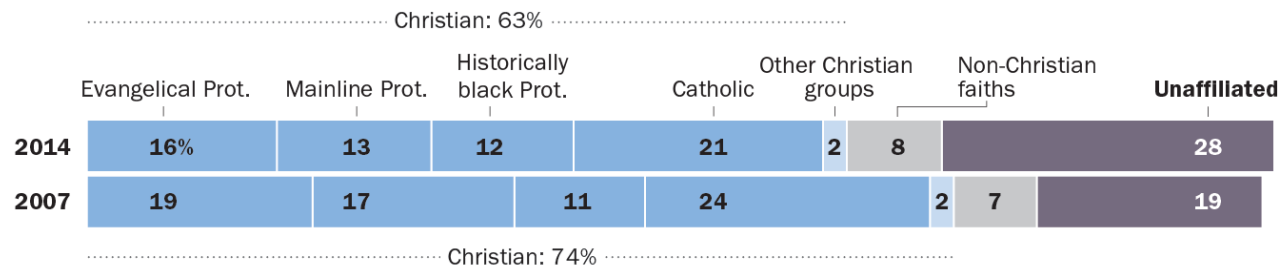
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² Generational replacement is not the *only* factor that helps explain the nation's changing views about homosexuality. While it is true that young adults are more accepting of homosexuality than are older adults, it is also true that older adults have become more accepting of homosexuality over time. See Pew Research Center's "[Changing Attitudes on Gay Marriage](#)."

The study also shows that the growth of the “nones” is having a particularly pronounced impact on the Democratic Party coalition. In fact, religious “nones” are now more numerous among Democrats and Democratic-leaning adults than are Catholics, evangelical Protestants, mainline Protestants or members of the historically black Protestant tradition. The religiously unaffiliated also are growing within the GOP, though not as quickly, and they remain far outnumbered by evangelicals and less numerous than Catholics or mainline Protestants within the Republican coalition.

Religious ‘Nones’ Now Largest Single Religious Group Among Democrats

Religious identity of self-identified Democrats and Democratic-leaning adults

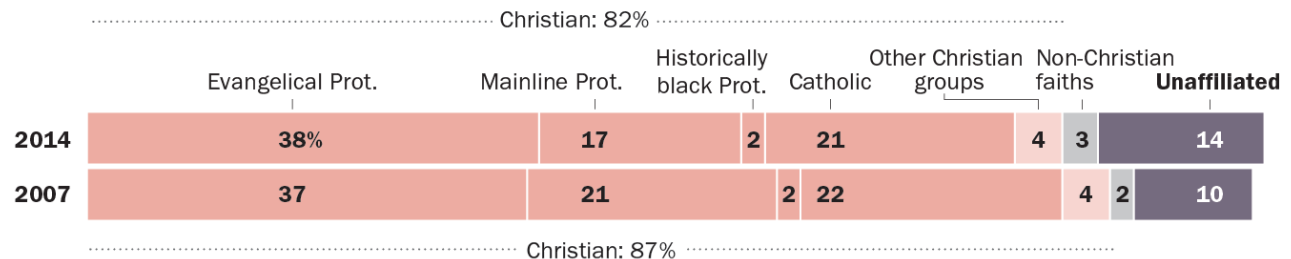


Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Those who said “don’t know” or did not give an answer are not shown.

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Evangelicals Remain Largest Religious Group in GOP Coalition

Religious identity of self-identified Republicans and Republican-leaning adults



Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Those who said “don’t know” or did not give an answer are not shown.

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The remainder of this Overview explores in greater depth the religious changes that are underway in the American public. It describes how the stability of religious practice among the shrinking share of the population that is religiously affiliated, coupled with declining rates of religious observance among the growing minority of religious “nones,” is producing overall declines in several key measures of religious practice. It explains the importance of generational replacement – the gradual supplanting of older generations by newer ones – in driving these trends. The Overview also highlights an increase in the share of Americans who say they regularly have certain spiritual experiences, describes the public’s views of religious institutions and briefly summarizes several key findings about the connection between religion and politics. Subsequent sections of the report provide additional information on all of these topics, with full details on the beliefs, practices and attitudes of many of the diverse religious groups that populate the U.S. religious landscape. And Appendix B includes a description of how the findings from the Religious Landscape Study compare with other major religion surveys.

Trends in Religious Beliefs and Practices

The new Religious Landscape Study shows that most people who identify with a religion ascribe a high level of importance to their personal faith and say they participate in religious activities on at least an occasional basis. In several important respects, the religiously affiliated are just as highly observant and engaged with their respective faith traditions today as they were when the Landscape Study was first conducted in 2007. While much is changing in American religious life, the level of religious

observance exhibited by those who identify with a religion is, by and large, stable.

For example, two-thirds of religiously affiliated adults say religion is very important in their lives. One-quarter say religion is “somewhat” important in their lives, and about one-in-ten say religion is “not too” or “not at all” important to them (9%). These shares are little changed from 2007.

The amount of importance people attach to religion varies considerably depending on the religious tradition to which they belong.³ Large majorities (roughly eight-in-ten or more) of evangelical Protestants, as well as Protestants who belong

Relatively Steady Share of Religiously Affiliated Adults Say Religion ‘Very Important’ to Them

How important is religion in your life?

	2007			2014		
	Very %	Some- what %	Not too / not at all %	Very %	Some- what %	Not too / not at all %
Total religiously affiliated	64	27	8	66	25	9
Christian	66	26	7	68	25	7
Protestant	70	23	6	72	22	6
Evangelical	79	17	3	79	17	3
Mainline	52	35	12	53	34	12
Historically black	85	13	2	85	12	2
Catholic	56	34	9	58	32	10
Orthodox Christian	56	31	12	52	33	15
Mormon	83	13	4	84	12	4
Jehovah’s Witness	86	10	2	90	8	1
Non-Christian faiths	39	36	24	37	34	28
Jewish	31	41	28	35	36	29
Muslim	67	23	10	64	24	10
Buddhist	35	38	24	33	39	25
Hindu	45	40	15	26	53	21

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Those who said “don’t know” or did not answer are not shown.

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³ Keeping in mind the relative size of religious groups can be helpful for understanding trends in the population as a whole. About seven-in-ten Americans (71%) are self-identified Christians, while far fewer (6%) identify with non-Christian faiths. As a result, relatively modest changes among Christians can have a pronounced impact on measures of the religious beliefs and practices of the population as a whole, while large changes among non-Christian faiths often have a negligible impact on statistics for the full population. Similarly, the four largest Christian groups – evangelical Protestants (25% of all adults), Catholics (21%), mainline Protestants (15%) and the historically black Protestant tradition (6%) – will have a larger impact on trends in the overall Christian estimates than will the smaller Christian groups; Orthodox Christians, Mormons, Jehovah’s Witnesses and the “other Christian” category each account for less than 2% of the U.S. adult population. Full details on the religious composition of the U.S. are available in the first report on the 2014 Religious Landscape Study’s findings, [“America’s Changing Religious Landscape.”](#)

to churches that are part of the historically black Protestant tradition, Mormons and Jehovah's Witnesses say religion is "very important" in their lives, while roughly six-in-ten or fewer mainline Protestants and Catholics say the same.⁴ But across most religious traditions, and among the religiously affiliated group as a whole, there has been little change in the importance people attach to religion's place in their lives.

Similarly, there has been little change in the share of religiously affiliated adults who say they pray regularly. And while there has been a bit of fluctuation in self-reported rates of attendance at religious services among some religious groups (e.g., among members of the historically black Protestant tradition), the overall picture here also is one of continuity rather than change; generally speaking, there has been little movement in the share of religiously affiliated adults who say they attend religious services regularly.⁵

⁴ In this and other reports on findings from the Religious Landscape Study, Protestants are grouped into one of three traditions (the evangelical Protestant tradition, the mainline Protestant tradition or the historically black Protestant tradition) mainly on the basis of the specific denomination they identify with. Those who identify with the Southern Baptist Convention, for example, are included in the evangelical tradition. Respondents who identify with the American Baptist Churches in the USA are assigned to the mainline Protestant tradition. People who identify with the National Baptist Convention are categorized as part of the historically black Protestant tradition. Full details on how Protestant denominations were assigned to one of the three major Protestant traditions are available in [Appendix B](#) of the first report on the Religious Landscape Study's findings, "[America's Changing Religious Landscape](#)."

⁵ Surveys that ask respondents how often they attend religious services typically obtain higher estimates of rates of weekly attendance than other, more indirect methods of data collection (such as asking respondents to keep a diary of how they spend their days, without specific reference to attendance at worship services). When prompted by a survey question to report how often they attend religious services, respondents who say they attend every week may be indicating that they see themselves as the kind of people who regularly go to services, rather than that they never miss a week of church. For a discussion of differences between self-reported attendance and actual attendance rates, see Brenner, Philip S. 2011. "Exceptional Behavior or Exceptional Identity? Overreporting of Church Attendance in the U.S." *Public Opinion Quarterly*. Though this body of research suggests that attendance measures from surveys may not necessarily be the best gauge of the share of people who attend services in any given week, knowing whether respondents think of themselves as regular churchgoers is nevertheless very important because this measure of religious commitment often is correlated with other religious beliefs and practices, as well as with social and political attitudes. In addition to the over-reporting of church attendance that arises from asking respondents directly how often they attend religious services, readers should bear in mind that telephone opinion surveys can produce overestimates of religious attendance due to high rates of nonresponse. See, for example, Pew Research Center's 2012 report "[Assessing the Representativeness of Public Opinion Surveys](#)" and Pew Research Center's July 21, 2015, Fact Tank post "[The Challenges of Polling When Fewer People Are Available to be Polled](#)."

No Decline in Share of Religiously Affiliated Who Say They Pray Daily, Minor Fluctuations in Self-Reported Rates of Religious Attendance

Outside of attending religious services, how often do you pray?

Aside from weddings and funerals, how often do you attend religious services?

	2007			2014			2007			2014		
	Daily	Weekly or monthly	Seldom or never	Daily	Weekly or monthly	Seldom or never	Weekly or more	Once or twice a month	Few times a year or less	Weekly or more	Once or twice a month	Few times a year or less
	%	%	%	%	%	%	%	%	%	%	%	%
Total religiously affiliated	65	23	11	66	22	11	46	17	36	45	17	37
Christian	66	23	9	68	22	9	48	17	34	47	17	35
Protestant	69	21	8	71	21	7	50	16	33	49	18	33
<i>Evangelical</i>	78	17	4	79	17	4	58	14	27	58	16	26
<i>Mainline</i>	53	30	14	54	30	15	35	19	45	33	19	47
<i>Historically black</i>	80	14	4	80	15	4	59	16	24	53	20	26
Catholic	58	28	13	59	27	13	41	19	39	39	18	42
Orthodox Christian	60	22	16	57	26	15	34	21	44	31	22	47
Mormon	82	13	5	85	10	5	76	9	15	77	9	14
Jehovah's Witness	89	8	2	90	8	1	82	3	15	85	3	11
Non-Christian faiths	42	23	33	42	23	34	19	16	64	22	15	62
Jewish	26	27	44	29	24	45	16	16	67	19	15	65
Muslim	71	12	16	69	16	13	47	15	38	45	10	43
Buddhist	45	23	30	43	26	29	17	15	67	18	12	69
Hindu	62	19	17	51	27	22	23	23	54	18	26	54

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Those who said "don't know" or did not answer are not shown.

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The survey shows, furthermore, that some indicators of religious practice have ticked *upward* slightly among the religiously affiliated. For example, 26% of religiously affiliated adults now say they share their faith with nonbelievers or people from other religious backgrounds at least once a week, up from 23% in 2007. More than four-in-ten religiously affiliated adults (43%) now say they read scripture outside of religious services at least once a week, up 3 percentage points since 2007. And fully three-in-ten religiously affiliated adults now say they participate in prayer groups or scripture study groups on a weekly basis, also up 3 points since 2007. The increasing share of religiously affiliated adults who read scripture and participate in small-group religious activities has helped hold steady the percentage of the overall population who engage in these practices despite the rapid growth of the religious “nones.”

Growing Share of Religiously Affiliated Say They Regularly Read Scripture, Participate in Prayer or Scripture Study Groups, Share Faith With Others

	Read scripture at least weekly		Participate in prayer or scripture study groups at least weekly		Share faith with others at least weekly	
	2007	2014	2007	2014	2007	2014
	%	%	%	%	%	%
Total religiously affiliated	40	43	27	30	23	26
Christian	41	45	28	32	24	26
Protestant	48	52	33	36	28	30
<i>Evangelical</i>	60	63	41	44	34	35
<i>Mainline</i>	27	30	16	19	14	16
<i>Historically black</i>	60	61	44	44	42	44
Catholic	21	25	13	17	14	16
Orthodox Christian	22	29	10	18	11	12
Mormon	76	77	64	71	24	33
Jehovah's Witness	83	88	82	85	76	76
Non-Christian faiths	21	22	13	16	14	14
Jewish	14	17	11	16	7	11
Muslim	43	46	29	35	23	23
Buddhist	28	28	12	14	15	18
Hindu	23	10	14	9	9	4
All U.S. adults	35	35	23	24	n/a	n/a

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014.

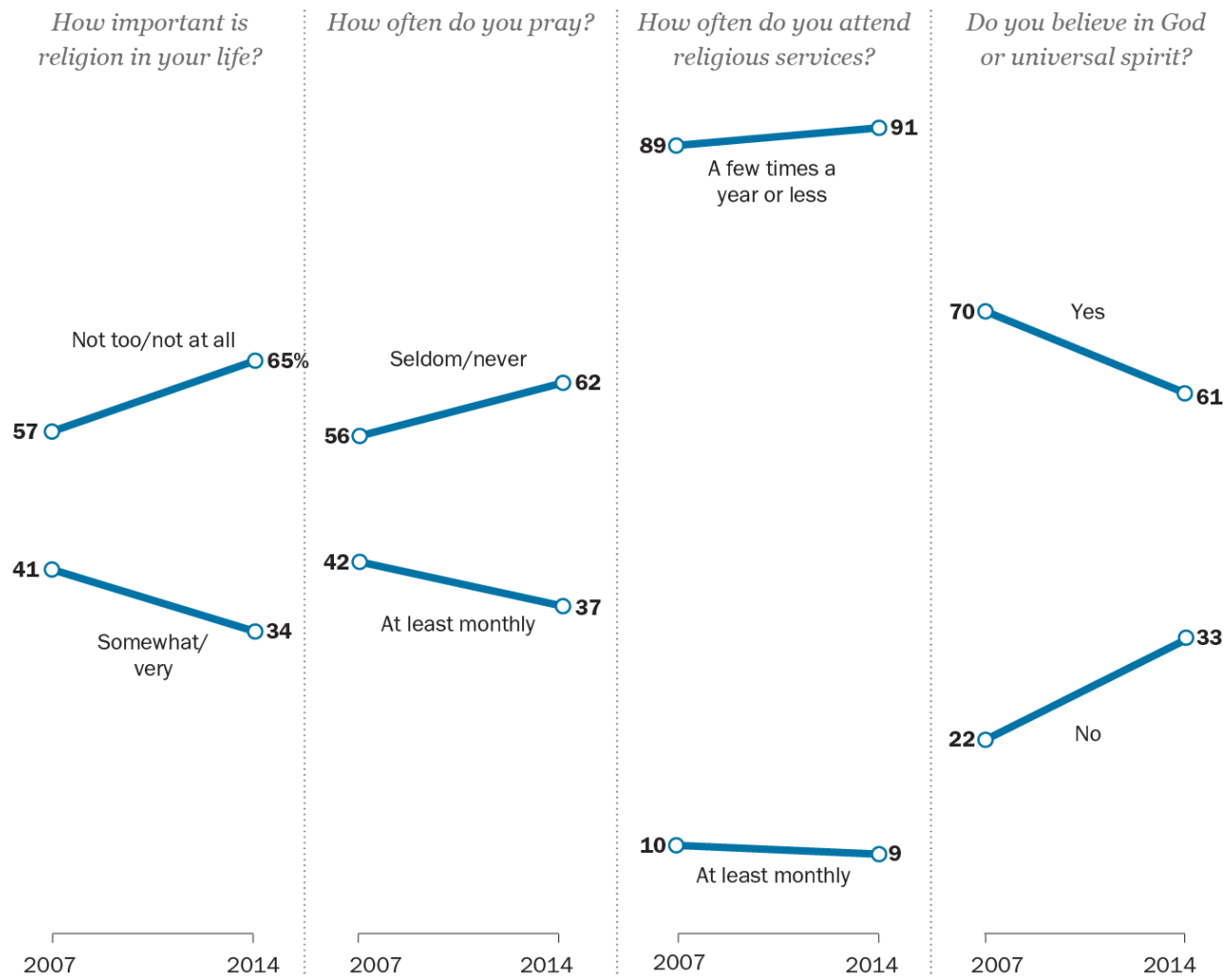
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Unaffiliated Have Grown Less Religious

While stability is perhaps the best single word to sum up the Landscape Study's findings about the religious beliefs and practices of religiously affiliated Americans, the trends among the religiously unaffiliated segment of the population look more like secularization. Not only have the unaffiliated grown in size, they also have become *less* religious over time.

The 'Nones' Are Becoming Increasingly Secular

Among the religiously unaffiliated



Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014.

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For example, the share of religious “nones” who say religion is “very important” in their lives has declined by 3 percentage points in recent years, and the share saying religion is “somewhat” important in their lives has declined by 4 points. Meanwhile, the share of religiously unaffiliated adults who say religion is either “not too important” or “not at all important” to them has grown by 8 percentage points since 2007. Roughly two-thirds of the “nones” now say religion is of little importance in their lives, up from 57% in 2007.

Similarly, the Religious Landscape Study finds that 62% of religious “nones” now say they “seldom” or “never” pray, a 6-point increase since 2007. And while there has been little change in the rate at which “nones” report attending religious services (few did this more than a few times a year to begin with), the proportion of “nones” who say they do *not* believe in God has grown rapidly in recent years. Fully one-third of religiously unaffiliated adults now say they do not believe in God, up 11 points since 2007.

As a result of these two trends – growth *and* secularization among the religiously unaffiliated – the *share* of Americans who exhibit high religious commitment is declining.

For instance, the share of Americans saying religion is “very” or “somewhat” important in their lives has declined, while the share saying religion is “not too” or “not at all” important to them has grown by 5 percentage points. There has been a modest decline in the share of adults who say they pray at least monthly, while the share of people who say they seldom or never pray has increased by nearly 5 points. And about half of adults now say they attend religious services no more than a few times a year, up almost 5 points since 2007. Meanwhile, the share who report that they attend services weekly has dropped by nearly 4 points, to roughly 36%.

Among U.S. Population as a Whole, Modest Declines in Key Measures of Religious Observance

	2007	2014	Change
<i>Religious identity</i>	%	%	
Religiously affiliated	83.1	76.5	-6.6
Religiously unaffiliated	16.1	22.8	+6.7
Don't know/refused	<u>0.8</u>	<u>0.6</u>	-0.2
	100	100	
<i>How important is religion in your life?</i>			
Very	56.3	53.2	-3.1
Somewhat	26.5	24.5	-2.0
Not too/not at all	16.3	21.6	+5.3
Don't know/refused	<u>0.9</u>	<u>0.7</u>	-0.2
	100	100	
<i>How often do you pray?</i>			
Daily	57.8	55.1	-2.7
Weekly/monthly	22.4	21.2	-1.2
Seldom/never	18.3	22.8	+4.5
Don't know/refused	<u>1.5</u>	<u>0.9</u>	-0.6
	100	100	
<i>How often do you attend religious services?</i>			
Weekly or more	39.5	35.7	-3.8
Once or twice a month	15.0	14.2	-0.8
A few times a year or less	44.8	49.6	+4.8
Don't know/refused	<u>0.7</u>	<u>0.6</u>	-0.1
	100	100	

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% due to rounding.

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Share of Highly Religious People Shrinks Even as Number of Highly Religious People Holds Steady

These changes are happening even though the absolute number of Americans who are highly religiously engaged has not changed very much. In other words, the United States is growing less religious (in percentage terms) not because there are fewer highly religious people but rather because, as the overall U.S. population has grown, there are now many more nonreligious people than was the case just a few years ago.

Number of Religiously Affiliated Americans Saying Religion ‘Very Important’ to Them Holds Steady

	2007	2014	Change
Number of adults in U.S.	227.2m	244.8m	+17.6m
Share of adults who are religiously affiliated	83.1%	76.5%	-6.6 points
NUMBER of religiously affiliated adults	188.8m	187.3m	-1.5m
Share of affiliated adults saying religion is “very important” in their lives	64.5%	65.5%	+1 point
NUMBER of religiously affiliated adults saying religion is “very important” in their lives	121.8m	122.7m	+0.9m

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014.

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One way to illustrate this dynamic is to use the survey’s findings to produce estimates of the number of Americans who exhibit a particular religious characteristic. In 2007, for instance, there were 227.2 million adults in the U.S., and 83.1% of them – 188.8 million adults – were religiously affiliated.⁶ Among this group, 64.5% indicated that religion was “very important” in their lives, meaning there were an estimated 121.8 million religiously affiliated adults for whom religion was “very important.” As of 2014, the U.S. adult population swelled to 244.8 million, and 76.5% – an estimated 187.3 million people – describe themselves as religiously affiliated. Nearly two-thirds of them say religion is “very important” in their lives, meaning there now are an estimated 122.7 million religiously affiliated adults for whom religion is “very important,” which is about the same as in 2007.⁷

⁶ The estimate that there were 227 million adults in the U.S. in 2007 comes from the U.S. Census Bureau’s [National Intercensal Estimates \(2000-2010\)](#). The estimate that there were nearly 245 million adults in the U.S. in 2014 comes from Pew Research Center extrapolations of the U.S. Census Bureau’s [estimates of the monthly postcensal resident population](#).

⁷ Survey-based estimates of the number of people in a group are subject to sampling error in the same way that percentages are. The apparent increase (of 0.9 million) in the number of adults who are both religiously affiliated and say religion is very important in their lives is not statistically significant once the survey’s margin of error is taken into account.

At the other end of the religion spectrum, there has been rapid growth in the number of unaffiliated adults who say religion is not important to them. In 2007, 16.1% of adults – 36.6 million people – described themselves as religious “nones.” And 57.5% of them said religion was “not too” or “not at all” important in their lives, yielding an estimate that 21.0 million adults were religious “nones” for whom religion was

personally unimportant. By 2014, the religiously unaffiliated share of the population had grown to 22.8%, and the number of religious “nones” had ballooned to 55.8 million. And nearly two-thirds of the “nones” – 36.1 million adults – say religion is unimportant to them, an increase of roughly 15 million people in just seven years.

The data show similar patterns in questions about prayer and attendance at religious worship services. The number of religiously unaffiliated adults who say they seldom or never pray and the number who say they seldom or never attend services have grown rapidly. Meanwhile, the numbers of religiously affiliated adults who say they pray daily and attend services regularly have been comparatively stable. The result is that the *percentages* of Americans who pray daily and attend religious services regularly have declined modestly.

For more details on the study’s findings about trends in religious beliefs and practices, see Chapters 1 and 2.

Rapid Growth in Number of Religious ‘Nones’ Who Say Religion Is Not Important to Them

	2007	2014	Change
Number of adults in U.S.	227.2m	244.8m	+17.6m
Share of adults who are religiously unaffiliated	16.1%	22.8%	+6.7 points
NUMBER of religiously unaffiliated adults	36.6m	55.8m	+19.2m
Share of unaffiliated adults saying religion is “not too/not at all” important in their lives	57.5%	64.7%	+7.2 points
NUMBER of religiously unaffiliated adults saying religion is not important in their lives	21.0m	36.1m	+15.1m

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014.

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Generational Differences

Who are the largely nonreligious adults whose ranks are growing, thus reducing the percentage of Americans who exhibit strong religious commitment? They are mainly young people just entering adulthood. Older Americans – those in the Silent generation, Baby Boomers and even Generation Xers – are, by and large, about as religious today as when the Religious Landscape Study was first conducted in 2007. But these three generational cohorts constitute a shrinking share of the total U.S. population, and, as their numbers begin to dwindle, they are being replaced by a new cohort of young adults (Millennials) who are, in many ways, far less religious than their parents’ and grandparents’ generations.⁸

For example, two-thirds of adults in the Silent generation say religion is “very important” in their lives and that they pray every day, as do about six-in-ten Baby Boomers and more than half of Generation Xers. By comparison with older adults, Millennials exhibit far lower rates of involvement with religion. Fewer than half of older Millennials (adults now in their late 20s and early 30s) and roughly four-in-ten younger Millennials (adults now in their late teens and early 20s) say religion is very important to them and that they pray daily. And a majority of Millennials say they attend religious services a few times a year *at most*. Millennials’ relatively low rates of religious involvement are attributable in part to the fact that many Millennials are religious “nones.” However, on several of these measures, even young adults who are religiously affiliated are less observant than their older counterparts. (For more details on how the beliefs and practices of younger religiously affiliated adults compare with those of older religiously affiliated adults, see Chapters 1 and 2.)

⁸ For background on how Pew Research Center conducts generational research, see the 2015 report [“The Whys and Hows of Generations Research.”](#)

Members of Younger Generational Cohorts Far Less Observant Than Older Americans

	Silent generation (born 1928-1945)	Baby Boomers (born 1946-1964)	Generation X (born 1965-1980)	Older Millennials (born 1981-1989)	Younger Millennials (born 1990-1996)
<i>Importance of religion</i>	%	%	%	%	%
Very	67	59	53	44	38
Somewhat	18	24	25	27	29
Not too/not at all	13	17	22	29	33
Don't know/refused	<u>1</u>	<u>1</u>	<u>1</u>	<u>1</u>	*
	100	100	100	100	100
<i>Frequency of prayer</i>					
Daily	67	61	56	46	39
Weekly/monthly	16	21	21	23	25
Seldom/never	16	17	22	31	36
Don't know/refused	<u>2</u>	<u>1</u>	<u>1</u>	*	*
	100	100	100	100	100
<i>Attends religious services</i>					
Weekly or more	51	38	34	27	28
Monthly	10	14	16	15	16
Yearly or less often	38	47	50	58	56
Don't know/refused	<u>1</u>	<u>1</u>	*	<u>1</u>	*
	100	100	100	100	100

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% due to rounding.

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It is possible, of course, that younger adults will become more religious with age. [Analysis](#) of the General Social Survey (GSS), for instance, shows that over the long term, people pray more regularly and report attending religious services a bit more often as they get older. And Gallup surveys conducted over several decades indicate that as people age, they become more likely to say religion is an important part of their lives.⁹

Similarly, the Religious Landscape Study finds that, at least on some measures, there is a tendency for people to become more religious as they get older. For example, Generation Xers, Baby Boomers and those in the Silent generation all have become somewhat more inclined in recent years to say they rely mainly on their religious beliefs when thinking about questions of right and wrong; they also are more likely to say they read scripture regularly and participate in prayer groups or scripture study groups on a frequent basis. Baby Boomers and those in the Silent generation also have become more likely to say their religion is the “one true faith leading to eternal life.” However, older Millennials have *not* become substantially more likely to participate in small-group religious activities or say they rely on religion for guidance on questions of right and wrong.

⁹ For more discussion of religious change through the life course, see, for example: Dillon, Michelle and Paul Wink. 2007. “In The Course Of A Lifetime: Tracing Religious Belief, Practice and Change”; Stolzenberg, Ross M., Mary Blair-Loy, and Linda J. Waite. 1995. “Religious Participation in Early Adulthood: Age and Family Life Cycle Effects on Church Membership.” *American Sociological Review*; and Uecker, Jeremy E., Mark D. Regnerus, and Margaret L. Vaaler. 2007. “Losing My Religion: The Social Sources of Religious Decline in Early Adulthood.” *Social Forces*.

People in Older Generational Cohorts Increasingly Rely on Religion for Guidance on Questions of Right and Wrong

	Rely most on religious teachings/beliefs on questions of right/wrong	Read scripture at least once a week	Participate in prayer/scripture study group at least once a week	Say “my religion is one true faith leading to eternal life”
Silent generation (born 1928-1945)	%	%	%	%
2007	34	42	28	20
2014	41	44	32	23
Change	+7	+2	+4	+3
Baby Boomers (born 1946-1964)				
2007	31	36	23	18
2014	38	38	27	21
Change	+7	+2	+4	+3
Generation X (born 1965-1980)				
2007	28	31	21	20
2014	33	36	25	20
Change	+5	+5	+4	0
Older Millennials (born 1981-1989)				
2007	24	27	20	22
2014	26	29	18	19
Change	+2	+2	-2	-3
Younger Millennials (born 1990-1996)				
2007	n/a	n/a	n/a	n/a
2014	23	25	18	22
Change	n/a	n/a	n/a	n/a

Source: 2014 Religious Landscape Study, conducted June 4–Sept. 30, 2014.

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Furthermore, in the seven years since the first Religious Landscape Study was conducted, no generational cohort has become more religious as measured by self-assessments of religion's importance in their lives, frequency of prayer or frequency of church attendance. Indeed, older Millennials – adults who were between the ages of 18 and 26 when the first Religious Landscape Study was conducted in 2007 and who today are in their late 20s and early 30s – are, if anything, *less* religiously observant today than they were in 2007 in these important ways. The share of older Millennials who say they seldom or never attend religious services has risen by 9 percentage points. And the share of older Millennials who say they seldom or never pray has risen by 6 points, as has the share who say religion is “not too” or “not at all” important in their lives.

Growing Share of Older Millennials Say Religion Unimportant to Them and That They Rarely Attend Religious Services

	Importance of religion			Prayer			Attendance		
	Very	Somewhat	Not too/not at all	Daily	Weekly/monthly	Seldom/never	Weekly or more	Monthly	Yearly or less often
Silent generation (born 1928-1945)	%	%	%	%	%	%	%	%	%
2007	67	20	12	66	17	15	51	11	37
2014	67	18	13	67	16	16	51	10	38
Change	0	-2	+1	+1	-1	+1	0	-1	+1
Baby Boomers (born 1946-1964)									
2007	58	26	16	60	22	17	39	15	46
2014	59	24	17	61	21	17	38	14	47
Change	+1	-2	+1	+1	-1	0	-1	-1	+1
Generation X (born 1965-1980)									
2007	52	29	18	54	25	20	34	17	48
2014	53	25	22	56	21	22	34	16	50
Change	+1	-4	+4	+2	-4	+2	0	-1	+2
Older Millennials (born 1981-1989)									
2007	44	33	23	47	27	25	34	17	49
2014	44	27	29	46	23	31	27	15	58
Change	0	-6	+6	-1	-4	+6	-7	-2	+9
Younger Millennials (born 1990-1996)									
2007	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a
2014	38	29	33	39	25	36	28	16	56
Change	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a

Source: 2014 Religious Landscape Study, conducted June 4–Sept. 30, 2014. Those who said “don’t know” or did not answer are not shown.

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Rise of the ‘Nones’: Is It Just a Change in Nomenclature?

As the share of religiously unaffiliated Americans has risen rapidly in recent years, some observers have suggested that this is merely a change in labels. There always have been people who identify with a religion but are not particularly devout or active – self-identified Catholics, Methodists, Lutherans, Jews, etc. who do *not* regularly pray, attend religious services or participate in other religious activities. All that has really changed – so the thinking goes – is that these nominally affiliated but largely non-practicing individuals have begun to describe themselves as religious “nones,” while the share of Americans who are *truly observant* has not diminished.

The results of the Religious Landscape Study suggest that relabeling is part of what has taken place, but it is not the whole story. The religious beliefs and practices of the U.S. public as a whole also are changing.

Relabeling. To be sure, the growth of the “nones” is concentrated among people with low or moderate levels of religious commitment. For instance, among those who say religion is “not too important” or “not at all important” in their lives, there has been a sharp rise in the share who identify as “nones.” In the past, some of these people might have claimed a religious affiliation, but they increasingly describe themselves as atheist, agnostic or nothing in particular when asked about their religious identity (68% in 2014, up from 57% in 2007).

Declining Religiosity. At the same time, the share of the population with low levels of observance (e.g., those who seldom or never pray or go to religious services, and who say religion is unimportant in their lives) has, itself, grown. And the percentage of American adults who are highly observant – at least as measured by traditional indicators, such as their certainty of belief in God, frequency of prayer, self-reported rates of attendance at worship services and self-assessments of the importance of religion in their lives – has declined.

Generational Replacement. To understand what is driving religious change, it is important to recognize trends in American society as a whole, not just how *individuals* change over their lifetimes. Of course, some individuals grow more religious over time, while others grow less religious. And the “nones” may be growing in part because some people in their 40s, 50s and 60s who had only weak ties to religion are dropping any vestige of identification with the faith in which they were raised. But one of the major factors behind the growth of the “nones,” and the declines in traditional forms of religious observance, appears to be *generational*. Older generations of American adults who were overwhelmingly Christian by affiliation and comparatively devout in belief and behavior are gradually passing away. They are being replaced by a new generation of young people who are, on the whole, less inclined to identify with any branch of Christianity and more religiously unaffiliated than older cohorts ever were, even when they were young. And so far, members of the Millennial generation do not seem to be growing more religiously observant as they get older, at least by traditional measures. On the contrary, the oldest Millennials, now in their late 20s and early 30s, are generally less observant than they were seven years ago, as explained on page 24. If these trends continue, American society is likely to grow less religious even if those who are adults today maintain their current levels of religious commitment.

Less Religious, but More Spiritual?

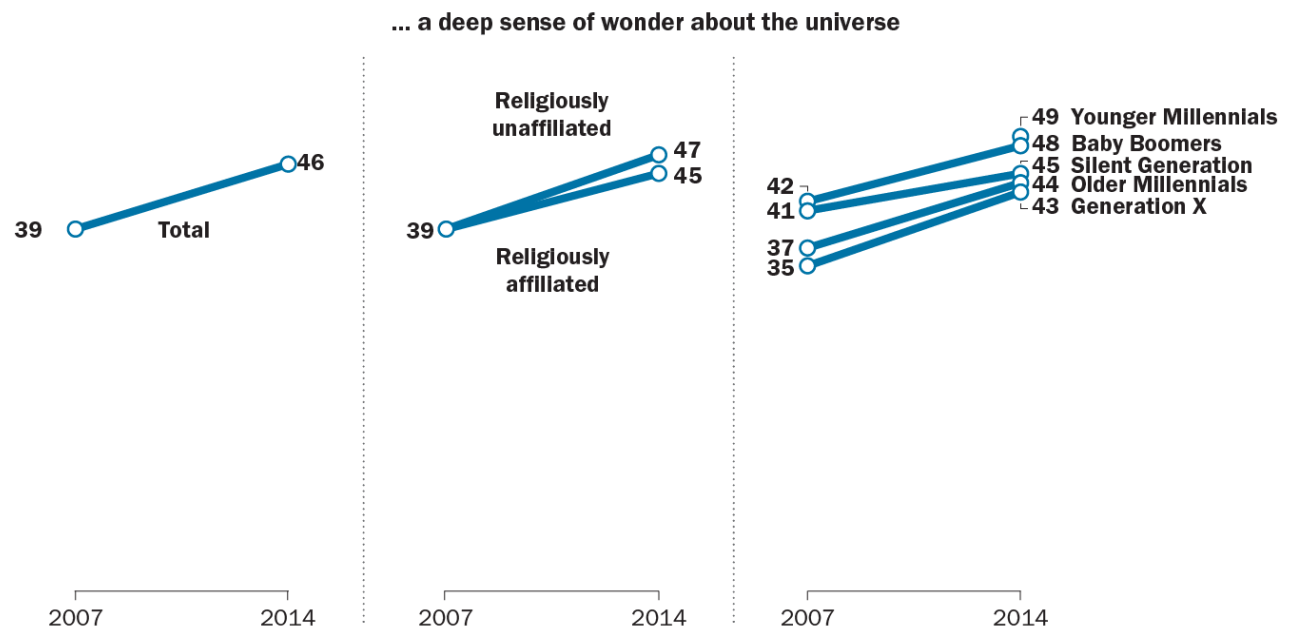
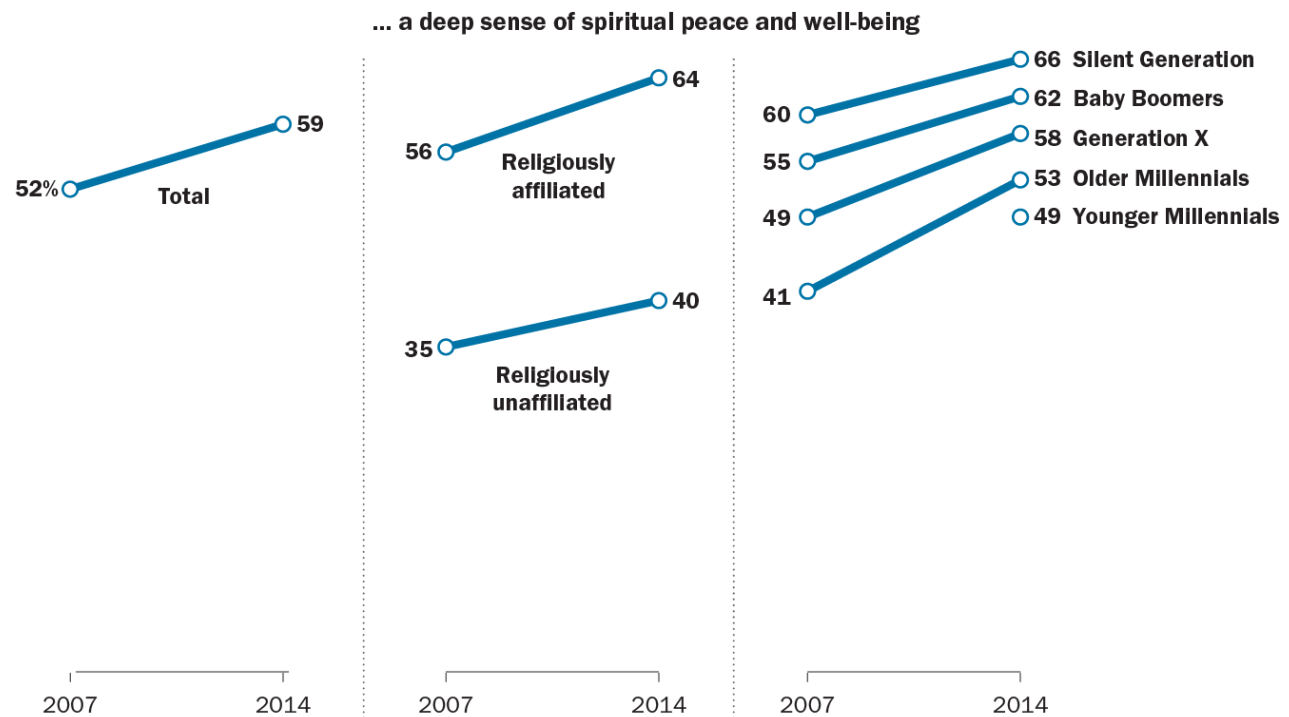
While several key indicators of traditional forms of religious observance are declining, the Religious Landscape Study shows that the U.S. population may be becoming more spiritual in certain ways. Roughly six-in-ten adults now say they feel a deep sense of spiritual peace and well-being at least once a week, up 7 percentage points since 2007. And 46% of adults say they feel a deep sense of wonder about the universe on a weekly basis, also up sharply since 2007.

Groups that exhibit the highest levels of traditional forms of religious observance also are most likely to say they regularly experience a sense of spiritual peace and well-being. Nearly two-thirds of religiously affiliated adults, for instance, say they feel a deep sense of spiritual peace at least once a week, compared with four-in-ten religious “nones.” And among the religiously affiliated, about eight-in-ten Mormons and three-quarters of those in the evangelical and historically black Protestant traditions (some of the most religiously observant groups in the U.S.) say they experience a deep sense of spiritual peace at least once a week.

But there is little difference between the religiously affiliated and religious “nones” on the question about feelings of wonder about the universe. And the increases seen on both of the questions about spiritual experiences are demographically broad-based, having occurred among those who are religiously affiliated and religious “nones,” among people of all ages, among both men and women, and in all regions of the country.

Growing Shares Experience Regular Feelings of Spiritual Peace, Well-Being; Wonder About Universe

% of U.S. adults who feel ... at least once a week



Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014.

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To explore other aspects of spirituality, the 2014 survey included two new questions that were not asked in the 2007 Religious Landscape Study. The first question asked respondents how often they feel a strong sense of gratitude or thankfulness. More than three-quarters of adults – including 82% of Christians – say they feel a strong sense of gratitude or thankfulness at least once a week. Large majorities of those belonging to non-Christian faiths (including 77% of Muslims, 73% of Buddhists, 70% of Jews and 62% of Hindus) also report regularly feeling a strong sense of gratitude, as do two-thirds of the religiously unaffiliated.

The study finds that regularly feeling a strong sense of gratitude is most common among those who are highly religiously observant. Fully 90% of those who say they attend religious services at least once a week also say they feel a deep sense of gratitude at least once a week, as do 88% of those who say religion is “very important” in their lives. But gratitude also is experienced regularly by many people who are *not* very religiously observant. For example, two-thirds of people who say they seldom or never attend religious services say they regularly feel a deep sense of gratitude (67%), as do 62% of those who say religion is “not too” or “not at all” important in their lives.

In addition to asking about feelings of gratitude, the new study also asked respondents how often they think about the meaning and purpose of life. Slightly more than half of Americans (55%) – including 59% of Christians, 53% of members of non-Christian faiths and 45% of religious “nones” – say they think about the meaning and purpose of life at least once a week. Regular contemplation of life’s meaning is most common

Large Majority Regularly Feels Strong Sense of Gratitude

% who _____ at least once a week

	Feel strong sense of gratitude %	Think about meaning and purpose of life %
Total	78	55
Christian	82	59
Protestant	85	61
<i>Evangelical</i>	87	64
<i>Mainline</i>	79	51
<i>Historically black</i>	85	72
Catholic	76	52
Orthodox Christian	78	63
Mormon	89	71
Jehovah’s Witness	89	77
Non-Christian faiths	73	53
Jewish	70	45
Muslim	77	64
Buddhist	73	59
Hindu	62	36
Unaffiliated	67	45
Atheist	62	35
Agnostic	64	46
Nothing in particular	69	47
<i>Religion not important¹</i>	63	38
<i>Religion important¹</i>	75	58

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. These questions were not asked in the 2007 Religious Landscape Study.

¹ Those who describe their religion as “nothing in particular” are subdivided into two groups. The “religion not important” group includes those who say (in Q.F2) religion is “not too” or “not at all” important in their lives as well as those who decline to answer the question about religion’s importance. The “religion important” category includes those who say religion is “very” or “somewhat” important in their lives.

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among those who are religiously observant in a variety of ways. For example, two-thirds of those who say religion is “very important” in their lives (67%) also say they regularly think about the meaning and purpose of life, compared with 38% of those who say religion is “not too” or “not at all” important to them.

For more details on the study’s findings about Americans’ spiritual experiences, see Chapter 2.

Views of Religious Institutions

The new study shows that most Americans continue to view organized religion as a force for good in American society. Nearly nine-in-ten adults say churches and other religious institutions bring people together and strengthen community bonds and that they play an important role in helping the poor and needy. And three-quarters say churches and other religious institutions help protect and strengthen morality in society. Attitudes on these questions are little changed from [2012](#), when they were first asked in a Pew Research Center survey.

These views are widely held even by the religiously unaffiliated, though the survey suggests that many religious “nones” are ambivalent or hold conflicting views about organized religion’s impact on society. In addition to saying that churches and other religious institutions perform good works, large numbers of the unaffiliated also say religious institutions are too concerned with money and power, too involved in politics

Religious Institutions Widely Viewed as Forces for Societal Good

% who agree that churches and other religious institutions ...

	Bring people together and strengthen community bonds	Play important role in helping poor and needy	Protect and strengthen morality in society
	%	%	%
Total	89	87	75
Christian	92	90	83
Protestant	93	91	85
<i>Evangelical</i>	94	92	87
<i>Mainline</i>	93	91	82
<i>Historically black</i>	89	88	81
Catholic	91	89	82
Orthodox Christian	93	87	74
Mormon	97	94	92
Jehovah’s Witness	57	68	41
Non-Christian faiths	86	82	62
Jewish	88	85	63
Muslim	88	89	83
Buddhist	86	78	65
Hindu	88	81	73
Unaffiliated	81	78	54
Atheist	75	71	31
Agnostic	85	84	52
Nothing in particular	81	78	59
<i>Religion not important¹</i>	78	76	50
<i>Religion important¹</i>	86	81	71

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. These questions were not asked in the 2007 Religious Landscape Study.

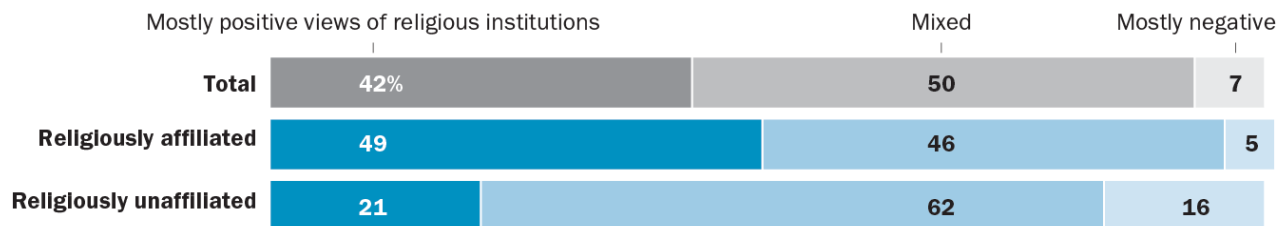
¹ Those who describe their religion as “nothing in particular” are subdivided into two groups. The “religion not important” group includes those who say (in Q.F2) religion is “not too” or “not at all” important in their lives as well as those who decline to answer the question about religion’s importance. The “religion important” category includes those who say religion is “very” or “somewhat” important in their lives.

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and too focused on rules.

When all of the survey's questions about religious institutions are analyzed together, they show that 42% of adults have a mostly positive view of religious institutions – that is, they agree with all three positive statements (that religious institutions strengthen community bonds, help the poor and protect morality) while agreeing with no more than one negative statement, or they agree with two positive and zero negative statements. Far fewer adults (7%) express mostly negative views about churches and other religious organizations – meaning they agree with all three negative statements (that religious institutions are too concerned with money and power, too involved in politics and too focused on rules) while agreeing with no more than one positive statement, or they agree with two negative and zero positive statements. Half of the public expresses mixed views.

Views of Religious Institutions: Half Express Mixed Views, 4-in-10 Positive Views



Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014.

Figures may not add to 100% due to rounding. The study asked respondents whether they agree or disagree with six statements describing religious institutions. Three statements were positive (churches and other religious organizations bring people together and strengthen community bonds; help the poor and needy; protect and strengthen morality in society), and three were negative (churches and other religious organizations are too concerned with money and power; too involved with politics; too focused on rules). In this analysis, respondents who agree with all three positive statements and no more than one negative statement are in the "mostly positive" category, as are those who agree with two positive and zero negative statements. Respondents who agree with all three negative statements and no more than one positive statement are in the "mostly negative" category, as are those who agree with two negative and zero positive statements. All other respondents are in the "mixed" category.

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Americans who identify with a religion are fairly evenly divided between those who express mostly positive views of religious institutions (49%) and those who express mixed views (46%). Few religiously affiliated adults (5%) express mostly negative views of religious institutions. Most religious "nones" (62%) express mixed views of religious institutions, with the remainder divided between those who express mostly positive views (21%) and those who express mostly negative views (16%).

For more details on American views of religious institutions, see Chapter 3.

Social and Political Values

In addition to exploring religious beliefs and practices, the new Religious Landscape Study also includes questions about Americans' partisan allegiances and their social and political values. The survey data show that Christians are declining and religious “nones” are growing within both major political parties. But the changing religious composition of the U.S. population is particularly evident among the Democratic coalition.

Fewer than two-thirds of Democrats and Democratic-leaning adults now identify with any branch of Christianity, down 11 percentage points since 2007. Meanwhile, nearly three-in-ten Democrats say they have no religion, up 9 points in recent years. Religious “nones” now constitute the single largest religious category in the Democratic coalition. As recently as 2007, mainline Protestants, evangelical

Protestants and Catholics were each about as numerous as – or more numerous than – the religiously unaffiliated among Democrats and Democratic-leaning adults.

Changing Religious Composition of Party Coalitions

	Republican/lean Republican			Democrat/lean Democratic		
	2007	2014	Change	2007	2014	Change
	%	%		%	%	
Christian	87	82	-5	74	63	-11
Protestant	60	57	-3	47	41	-6
<i>Evangelical</i>	37	38	+1	19	16	-3
<i>Mainline</i>	21	17	-4	17	13	-4
<i>Historically black</i>	2	2	–	11	12	+1
Catholic	22	21	-1	24	21	-3
Orthodox Christian	1	*	-1	1	*	-1
Mormon	3	3	–	1	1	–
Jehovah's Witness	*	*	–	*	*	–
Other Christian	*	*	–	*	*	–
Non-Christian faiths	2	3	+1	7	8	+1
Jewish	1	1	–	2	3	+1
Muslim	*	*	–	1	1	–
Buddhist	*	*	–	1	1	–
Hindu	*	*	–	1	1	–
Other world religion	*	*	–	*	*	–
Other faiths	*	1	+1	2	2	–
Unaffiliated	10	14	+4	19	28	+9
Atheist	1	1	–	2	5	+3
Agnostic	2	2	–	3	6	+3
Nothing in particular	8	11	+3	13	17	+4
Don't know	*	*	–	1	1	–
	100	100		100	100	

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% or to subtotals indicated due to rounding.

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Religious “nones” also are growing within the Republican coalition, but they are doing so at a slower rate; 14% of Republicans and Republican-leaning adults now say they have no religious affiliation, up modestly from 10% in 2007. More than eight-in-ten Republicans continue to identify with Christianity, including nearly four-in-ten Republicans and Republican-leaning adults who identify with evangelical Protestant denominations.

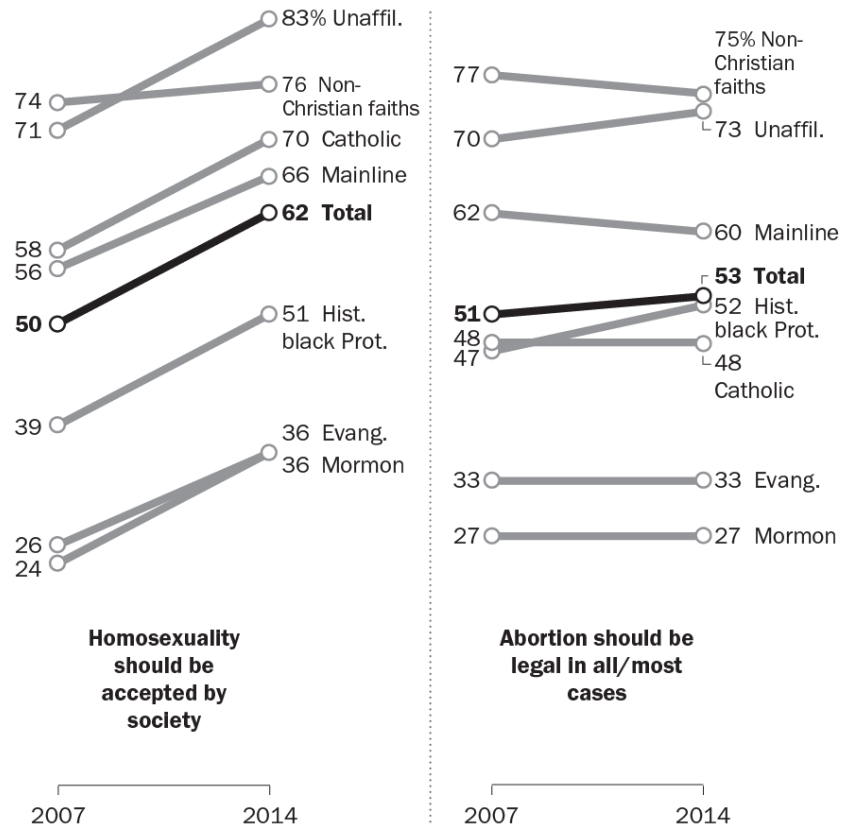
While the religious “nones” are growing within the population as a whole and especially among Democrats, their potential political impact is mitigated by comparatively low levels of engagement in the political process. About seven-in-ten adults who identify with a religion (71%) say they are sure they are registered to vote, but just 62% of religious “nones” say the same. And [exit polls](#) show that as a share of the electorate, religious “nones” are growing very slowly. In the 2012 presidential election, for instance, 12% of voters identified themselves as religiously unaffiliated, which was identical to the share in 2008 and only slightly higher than the shares in 2004 (10%) and 2000 (9%).

Views on Homosexuality and Abortion

The new survey also asked respondents about their views on a number of social issues, including homosexuality. The survey finds that acceptance of homosexuality is growing rapidly even among religious groups that have traditionally been strongly opposed to it. For instance, more than a third of evangelical Protestants now say homosexuality should be accepted by American society, up 10 points since 2007. And acceptance of homosexuality has jumped by 12 points among Mormons.

Compared with views on homosexuality, there has been little change in Americans' attitudes about abortion. Among the public as a whole, slightly more than half (53%) say abortion should be legal in all or most cases. Views on abortion have changed little across most major religious groups, although those who are unaffiliated and those who belong to historically black Protestant churches are somewhat more likely to support legal abortion than in the recent past.

Broad-Based Growth in Acceptance of Homosexuality, but Attitudes About Abortion Comparatively Stable

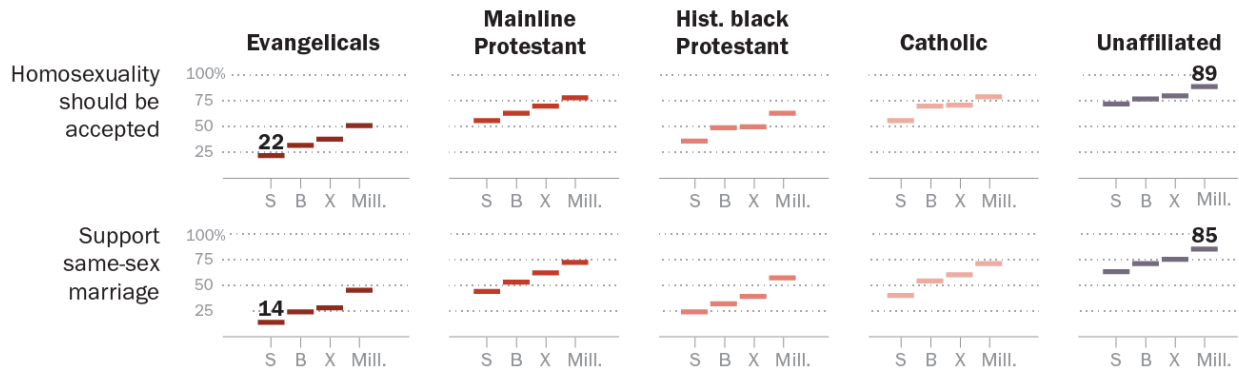


Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014.

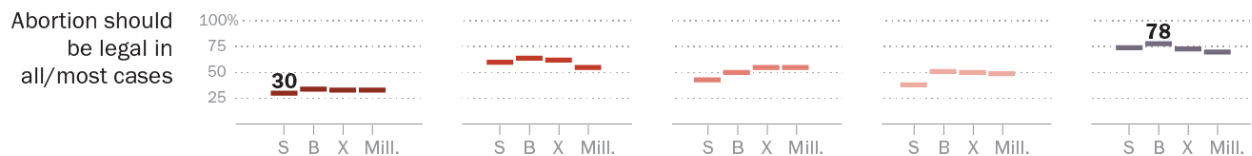
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The shifts in attitudes toward homosexuality among the largest religious groups are being driven partly by young adults, who are much more accepting of homosexuality than older Americans. Among evangelical Protestants, for example, 51% of Millennials say homosexuality should be accepted, compared with about a third of Baby Boomers and a fifth of those in the Silent generation. Similar patterns are seen among mainline Protestants, in the historically black Protestant tradition and among Catholics.

Deep Generational Divides in Views of Homosexuality and Same-Sex Marriage ...



... But Less So for Abortion



NOTE: **S** = Silent (born 1928-1945); **B** = Baby Boomers (1946-1964); **X** = Gen X (1965-1980); **Mill.** = Millennials (1981-1996)
 Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014.

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The survey also finds generation gaps within many religious groups in attitudes about a variety of other social and political issues. Young adults generally express more politically liberal opinions than older people when asked about the environment, the proper size and scope of government, and immigration. One exception to this pattern is abortion; here, generational differences within religious groups are less consistent. For example, Millennials who are evangelical Protestants are no more supportive of abortion rights than evangelicals from the Baby Boom or Silent generations, and Millennials in the mainline Protestant tradition are somewhat *less* supportive of legal abortion (55%) than those in older generations. And while Catholics in the Silent generation are more opposed to legal abortion than other Catholics, there is little difference in the views of Catholic Baby Boomers, Generation Xers and Millennials.

For more details on the social and political views of religious groups, see Chapter 4.

Other Key Findings

The remainder of this report provides many more details on the study's findings and on the religious beliefs and practices and social and political values of the religious groups that populate the U.S. landscape. Other key findings include:

- Like the growth of the religiously unaffiliated, the growing share of people who exhibit low levels of traditional forms of religious observance is demographically broad-based. Religious commitment – as measured by respondents' self-assessments of religion's importance in their lives, frequency of prayer and religious attendance – has declined among men and women, college graduates and those with less education, married and unmarried respondents, people in every region of the country and people with various racial and ethnic backgrounds.
- While the vast majority of Americans continue to say they believe in God, the share of adults who profess belief in God has declined from 92% to 89% since 2007, and the share of those who express absolutely certain belief in God has declined by 8 points during the same period. The decline in belief in God has been particularly steep among the religiously unaffiliated, but even Christians increasingly express uncertainty about the existence of God; while nearly all Christians in the survey (98%) believe in God, 76% now say they are absolutely certain that God exists, down from 80% in the first Religious Landscape Study in 2007.
- As was the case in 2007, there are important differences in the ways members of various religious traditions conceive of God. Seven-in-ten Christians say they think of God as a person with whom people can have a relationship, while 22% say they think of God as an impersonal force. Among members of non-Christian faiths, 26% say they think of God as a person, and 44% say they view God as an impersonal force; 15% of members of non-Christian faiths say they do not believe in God at all. Muslims are an important exception: Only 1% of U.S. Muslims say they do not believe in God or a universal spirit. (For more details on how Americans conceive of God, see Chapter 1, page 50.)
- While the share of Americans who believe in God has ticked downward, among those who do believe in God, there has been very little change in views about God's nature. Currently, roughly two-thirds of adults who believe in God (64%) say they see God as a person with whom they can have a relationship, and 29% say they view God as an impersonal force. When the Religious Landscape Study was first conducted in 2007, 64% of those who believed in God said they think of God as a person, and 27% said they view God as an impersonal force.

- Six-in-ten adults – and three-quarters of Christians – believe the Bible or other holy scripture is the word of God. Roughly three-in-ten adults (31%) and four-in-ten Christians (39%) go a step further and say the Bible should be interpreted literally, word for word. Biblical literalism is most common among those in the historically black Protestant tradition (59%) and evangelical Protestant tradition (55%). Among religious “nones,” there has been a modest decline in the share who say the Bible is the word of God (from 25% in 2007 to 21% in 2014).
- Adults who identify with a specific religion were asked whether they see their religion as “the one, true faith leading to eternal life” or if, in their view, “many religions can lead to eternal life.” Christians who believe that many religions can lead to eternal life were subsequently asked if “only Christian religions can lead to eternal life” or if “some non-Christian religions can lead to eternal life.” Among Christians, two-thirds say many religions can lead to eternal life, and most of them (50% of all Christians) say some non-Christian religions can lead to life everlasting. The view that some non-Christian faiths can lead to eternal life is held by roughly two-thirds of Catholics (68%) and mainline Protestants (65%), as well as 59% of Orthodox Christians. Fewer members of the historically black Protestant tradition (38%), evangelical Protestants (31%) and Mormons (31%) say some non-Christian religions can lead to salvation. Just 5% of Jehovah’s Witnesses say some non-Christian faiths can lead to eternal life. (For more details on Americans’ view of eternal life, including comparisons with 2007, see Chapter 1, page 62.)
- Among those who are affiliated with a religion, 46% say they want their church or denomination to preserve its traditional beliefs and practices, while 34% want their church or denomination to adjust its traditional beliefs and practices in light of new circumstances. Far fewer (14%) say they want their religious group to adopt modern beliefs and practices. These results are very similar to those from the 2007 Religious Landscape Study. (For more details, see Chapter 1, page 60.)
- Fully 85% of Jehovah’s Witnesses say they attend religious services at least once a week, as do 77% of Mormons. Most evangelical Protestants (58%) and members of historically black Protestant churches (53%) also report attending religious services at least once a week. Among most other religious groups, however, fewer than half of adherents say they attend religious services weekly.
- Nearly two-thirds of U.S. women (64%) say they pray every day. By comparison, fewer than half of U.S. men (46%) say they pray daily. Women also are more likely than men to say they attend religious services on a weekly basis (40% vs. 31%).

- The survey asked respondents what they think about three changes that have taken place in American society over the last 50 years: more women in the workforce, more people having children without getting married and the growing population of immigrants. In regard to each of these changes, respondents were asked whether it “has been a change for the better, a change for the worse, or hasn’t this made much difference?” Large majorities in most religious groups say having more women in the workforce has been a change for the better. There is less consensus about more children being born out of wedlock. Most Christians and Muslims say this has been a change for the worse. Jews, by contrast, are more divided between those who see increasing out-of-wedlock births as a change for the worse and those who say it has not made much difference. And most atheists and agnostics say this development is neither positive nor negative.
- The public is divided on the impact of immigration; 35% say the growing population of immigrants has been a change for the worse, but 26% say it is a change for the better and 30% say it has not made much difference. Nearly half of evangelical Protestants say the growing number of immigrants has been a change for the worse, far higher than the share of other religious groups who say the same. Full details on the questions about changes in American society are available in Chapter 4.

About the 2014 U.S. Religious Landscape Study

This is the second report on findings from the 2014 U.S. Religious Landscape Study, the centerpiece of which is a nationally representative telephone survey of 35,071 adults. The first report on the study’s findings was published on May 12, 2015; it focused on the changing religious composition of the United States and described the demographic characteristics of U.S. religious groups. It also summarized patterns in religious switching and intermarriage.

The new report describes the religious beliefs and practices of the U.S. public and assesses how they have changed over time. It also documents the social and political values of the religious groups that populate the U.S. religious landscape.

This is the second time Pew Research Center has conducted a Religious Landscape Study. The first was conducted in 2007, also with a telephone survey of more than 35,000 Americans. With more than 35,000 interviews each, both the 2007 and 2014 studies have margins of error of less than 1 percentage point, making it possible to identify even relatively small changes in the U.S. religious landscape.

Other findings from the 2014 Religious Landscape Study will be released later this year. In addition to the written reports, the Religious Landscape Study's findings are available through a [new interactive tool](#). The online presentation allows users to delve more deeply into the survey's findings, build interactive maps or charts and explore the data most interesting to them.

Acknowledgments

Many individuals from Pew Research Center contributed to this report. Alan Cooperman, director of religion research, oversaw the effort and served as the primary editor. Gregory A. Smith, associate director for religion research, served as the primary researcher and wrote the Methodology. Cooperman, Smith and Sandra Stencel (associate director, editorial) co-authored the Overview. The chapter on religious beliefs was written by Senior Researcher Besheer Mohamed. Research Associate Becka A. Alper wrote the chapter on religious practices and experiences and co-wrote, with Smith, the appendix comparing findings from the Religious Landscape Study with other religion surveys. Senior Writer Caryle Murphy wrote the chapter on views of religious institutions. The chapter on social and political attitudes was written by Mohamed and Research Assistant Claire Gecewicz. Gecewicz prepared the detailed tables. The report was number checked by Alper, Gecewicz, Mohamed, Senior Researcher Jessica Martinez and Research Associate Elizabeth Sciupac. The report was edited by Stencel, Michael Lipka, Murphy and Aleksandra Sandstrom. Bill Webster created the graphics. Stacy Rosenberg, Russell Heimlich, Diana Yoo, Besheer Mohamed, Benjamin Wormald and Juan Carlos Esparza Ochoa developed the interactive tool.

Pew Research Center's methods team provided advice on the sampling plan, questionnaire design, weighting strategy and data analysis. The methods team, led by Director of Survey Research Scott Keeter, includes incoming Director of Survey Research Courtney Kennedy, Research Methodologists Kyley McGeeney and Andrew Mercer, Research Assistant Nicholas Hatley and graduate student intern H. Yanna Yan.

Others at Pew Research Center who provided research guidance include President Michael Dimock, Vice President for Research Claudia Deane and Demographer Conrad Hackett. Communications support was provided by Andrew Cohen, Rhonda Stewart, Erin O'Connell and Stefan S. Cornibert.

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While the analysis was guided by our consultations with the advisers, Pew Research Center is solely responsible for the interpretation and reporting of the data.

Roadmap to the Report

The remainder of this report explores in greater depth many of the key findings summarized in this Overview. Chapter 1 offers a detailed look at the religious beliefs of the U.S. population and how they have changed in recent years. Chapter 2 examines religious practices and experiences. Chapter 3 includes an analysis of the public's views of religious institutions. Chapter 4 describes the social and political values of many religious groups in the United States. Appendix A describes the methodology used to conduct the study. Appendix B compares findings from the Religious Landscape Studies with other major religion surveys and puts the current results into the context of longer-term trends.

Chapter 1: Importance of Religion and Religious Beliefs

While religion remains important in the lives of most Americans, the 2014 Religious Landscape Study finds that Americans as a whole have become somewhat less religious in recent years by certain traditional measures of religious commitment. For instance, fewer U.S. adults now say religion is very important in their lives than did so seven years ago, when Pew Research Center conducted a similarly extensive religion survey. Fewer adults also express absolutely certain belief in God, say they believe in heaven or say their religion's sacred text is the word of God.

The change in Americans' religious beliefs coincides with the rising share of the U.S. public that is not affiliated with any religion. The unaffiliated not only make up a growing portion of the population, they also are growing increasingly secular, at least on some key measures of religious belief. For instance, fewer religious "nones" say religion is very important to them than was the case in 2007, and fewer say they believe in God or believe in heaven or hell.

Among people who *do* identify with a religion, however, there has been little, if any, change on many measures of religious belief. People who are affiliated with a religious tradition are as likely now as in the recent past to say religion is very important in their lives and to believe in heaven. They also are as likely to believe in God, although the share of religiously affiliated adults who believe in God with absolute certainty has declined somewhat.

When seeking guidance on questions of right and wrong, a plurality of Americans say they rely primarily on their common sense and personal experiences. But there has been a noticeable increase in the share of religiously affiliated adults who say they turn to their religious teachings for guidance.

This chapter takes a detailed look at the religious beliefs of U.S. adults – including members of a variety of religious groups – and compares the results of the current study with the 2007 Religious Landscape Study. The chapter also examines Americans' views on religion and salvation, religion and modernity, and religion and morality.

Importance of Religion

Three-quarters of U.S. adults say religion is at least “somewhat” important in their lives, with more than half (53%) saying it is “very” important. Approximately one-in-five say religion is “not too” (11%) or “not at all” important in their lives (11%).

Although religion remains important to many Americans, its importance has slipped modestly in the last seven years. In 2007, Americans were more likely to say religion was very important (56%) or somewhat important (26%) to them than they are today. Only 16% of respondents in 2007 said religion was not too or not at all important to them.

The decline in the share of Americans who say religion is very important in their lives is closely tied to the growth of the religiously unaffiliated, whose share of the population has risen from 16% to 23% over the past seven years. Compared with those who are religiously affiliated, religious “nones” are far less likely to describe religion as a key part of their lives; just 13% say religion is very important to them. Furthermore, the share of the “nones” who say religion is not an important part of their lives has grown considerably in recent years. Today, two-thirds of the unaffiliated (65%) say religion is not too or not at all important to them, up from 57% in 2007.

For Americans who are religiously affiliated, the importance people attach to religion varies somewhat by religious tradition. Roughly eight-in-ten or more Jehovah’s Witnesses (90%), members of historically black Protestant churches (85%), Mormons (84%) and evangelical Protestants (79%) say religion is very important in their lives. These figures have stayed about the same in recent years.

Smaller majorities of most other religious groups say religion plays a very important role in their lives. This includes 64% of Muslims, 58% of Catholics and 53% of mainline Protestants. Roughly half of Orthodox Christians (52%) also say this. Fewer Jews, Buddhists and Hindus say religion is very important to them, but most members of those groups indicate that religion is at least somewhat important in their lives.

More Than Half of Americans Say Religion Is ‘Very Important’ to Them

% who say religion is _____ important in their lives

	—2007—					—2014—				
	Very %	Somewhat %	Not too %	Not at all %	DK/ ref. %	Very %	Somewhat %	Not too %	Not at all %	DK/ ref. %
Total	56	26	9	7	1=100	53	24	11	11	1=100
All affiliated	64	27	6	2	1	66	25	6	2	1
Christian	66	26	6	2	1	68	25	5	2	1
Protestant	70	23	5	2	1	72	22	4	1	1
<i>Evangelical</i>	79	17	2	1	1	79	17	2	1	1
<i>Mainline</i>	52	35	9	3	1	53	34	10	2	1
<i>Historically black</i>	85	13	1	1	*	85	12	1	1	*
Catholic	56	34	7	2	1	58	32	8	2	*
Orthodox Christian	56	31	9	4	0	52	33	12	3	*
Mormon	83	13	3	1	0	84	12	3	1	0
Jehovah’s Witness	86	10	2	*	1	90	8	*	*	1
Non-Christian faiths	39	36	15	9	1	37	34	17	11	1
Jewish	31	41	18	9	1	35	36	20	9	*
Muslim	67	23	6	4	0	64	24	8	2	1
Buddhist	35	38	18	6	2	33	39	15	10	2
Hindu	45	40	12	3	1	26	53	15	6	*
Unaffiliated	16	25	25	33	2	13	21	26	39	1
Atheist	3	8	14	72	3	2	5	11	82	*
Agnostic	6	17	35	41	1	4	14	32	50	1
Nothing in particular	19	29	24	26	2	17	27	27	28	1
<i>Religion not important</i> ¹	0	0	46	51	3	0	0	48	50	2
<i>Religion important</i> ¹	40	60	0	0	0	39	61	0	0	0

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. QF2. Figures may not add to 100% due to rounding.

¹ Those who describe their religion as “nothing in particular” are subdivided into two groups. The “religion not important” group includes those who say (in Q.F2) religion is “not too” or “not at all” important in their lives as well as those who decline to answer the question about religion’s importance. The “religion important” category includes those who say religion is “very” or “somewhat” important in their lives.

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The survey also finds that older adults are more likely than younger adults to say religion is very important in their lives, and women are more likely than men to express this view. Additionally, those with a college degree typically are less likely than those with lower levels of education to say religion is very important in their lives. And blacks are much more likely than whites or Hispanics to say religion is very important in their lives. These patterns are seen in the population as a whole and within many – though not all – religious groups.

Religion More Important to Women, Older Adults, Blacks, U.S. Adults With Less Education

% who say religion is very important in their lives

	All %	Gender		Age				Education		Race/ethnicity		
		Men %	Women %	18-29 %	30-49 %	50-64 %	65+ %	Less than college %	College grad+ %	White %	Black %	Hispanic %
Total	53	47	59	40	51	59	65	56	46	49	75	59
All affiliated	66	60	70	57	64	68	72	68	60	62	84	68
Christian	68	62	72	60	67	70	74	69	64	64	84	69
Protestant	72	67	76	66	70	74	75	73	68	68	85	76
<i>Evangelical</i>	79	75	83	74	78	81	83	79	81	78	84	82
<i>Mainline</i>	53	46	59	44	47	57	60	55	50	52	81	57
<i>Historically black</i>	85	83	87	76	85	89	93	86	84	n/a	86	n/a
Catholic	58	52	63	44	57	58	69	59	55	53	75	64
Mormon	84	82	85	80	82	84	90	81	89	84	n/a	n/a
Non-Christian faiths	37	36	37	39	36	37	33	40	33	32	75	46
Jewish	35	35	35	37	38	37	27	40	32	33	n/a	n/a
Unaffiliated	13	11	15	9	14	16	14	16	6	8	34	24
Atheist	2	2	2	2	2	2	4	2	2	1	n/a	n/a
Agnostic	4	3	4	3	3	5	6	4	3	3	n/a	7
Nothing in particular	17	16	19	13	18	20	19	20	8	11	37	28

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. QF2; "n/a" indicates an insufficient sample size. Orthodox Christians, Jehovah's Witnesses, Muslims, Buddhists and Hindus not included due to insufficient sample size. Whites and blacks include only those who are not Hispanic; Hispanics include people of all races.

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Belief in God

Nearly nine-in-ten Americans (89%) say they believe in “God or a universal spirit,” and most of them (63% of all adults) are absolutely certain in this belief. There has been a modest decline in the share of Americans who believe in God since the Religious Landscape Study was first conducted in 2007 (from 92% to 89%), and a bigger drop in the share of Americans who say they believe in God with absolute certainty (from 71% to 63%).

Majorities of adherents of most Christian traditions say they believe in God with absolute certainty. But this conviction has declined noticeably in recent years among several Christian groups. The largest drops have been among mainline Protestants (down from 73% in 2007 to 66% today), Catholics (from 72% to 64%) and Orthodox Christians (from 71% to 61%).

Among non-Christians, the pattern is mixed. Most Muslims (84%) are absolutely certain that God exists, but far fewer Hindus (41%), Jews (37%) or Buddhists (29%) are certain there is a God or universal spirit.

As was the case in 2007, most religiously unaffiliated people continue to express some level of belief in God or a universal spirit. However, the share of religious “nones” who believe in God has dropped substantially in recent years (from 70% in 2007 to 61% today). And religious “nones” who believe in God are far less certain about this belief compared with those who identify with a religion. In fact, most religiously unaffiliated believers say they are less than absolutely certain about God’s existence.

Nearly one-in-ten U.S. adults overall (9%) now say they do not believe in God, up from 5% in 2007.

Declining Share of Americans Express Absolutely Certain Belief in God

Do you believe in God or a universal spirit? How certain are you about this belief?

	—2007—					—2014—				
	Believe in God			Don't believe	Other/DK/ref.	Believe in God			Don't believe	Other/DK/ref.
	Absolutely certain	Fairly certain	Not too/not at all ¹			Absolutely certain	Fairly certain	Not too/not at all ¹		
	%	%	%	%	%	%	%	%	%	%
Total	71	17	4	5	3=100	63	20	6	9	2=100
All affiliated	79	16	3	1	2	74	19	4	2	1
Christian	80	15	3	1	1	76	18	4	1	1
Protestant	84	12	2	1	1	81	15	3	1	1
<i>Evangelical</i>	90	8	1	*	1	88	10	2	*	*
<i>Mainline</i>	73	21	3	1	2	66	25	5	2	1
<i>Historically black</i>	90	7	1	*	1	89	9	1	*	*
Catholic	72	21	4	1	2	64	27	6	2	1
Orthodox Christian	71	19	5	4	1	61	29	7	3	1
Mormon	90	8	1	*	*	86	11	2	*	1
Jehovah's Witness	93	4	1	*	2	90	8	1	*	1
Non-Christian faiths	50	26	8	10	6	45	25	11	15	4
Jewish	41	31	11	10	7	37	27	15	17	4
Muslim	82	9	1	5	2	84	12	3	1	*
Buddhist	39	28	8	19	6	29	29	11	27	4
Hindu	57	26	9	5	3	41	34	14	10	2
Unaffiliated	36	24	10	22	8	27	22	12	33	6
Atheist	8	7	6	73	6	2	3	2	92	1
Agnostic	17	23	15	29	16	7	20	18	41	13
Nothing in particular	43	27	9	14	7	36	26	12	20	5
<i>Religion not important²</i>	24	28	14	24	10	19	25	16	33	7
<i>Religion important²</i>	65	25	4	3	4	59	28	8	3	2

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. QG1/QG1b. Figures may not add to 100% due to rounding.

¹ Includes respondents who said they believe in God but did not answer the follow-up question about certainty.

² Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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Women are much more likely than men to say they are absolutely certain about God's existence (69% vs. 57%), and older Americans are much more likely than younger adults to say they are absolutely convinced that God exists. Two-thirds of those with less than a college degree express certainty about God's existence, compared with 55% of college graduates. Additionally, 83% of blacks say they are absolutely certain about God's existence, while roughly six-in-ten whites (61%) and Hispanics (59%) hold this view.

Blacks More Likely Than Whites, Hispanics to Express Certain Belief in God

% who say they are absolutely certain God exists

	Gender			Age				Education		Race/ethnicity		
	All	Men	Women	18-29	30-49	50-64	65+	Less than college	College grad+	White	Black	Hispanic
	%	%	%	%	%	%	%	%	%	%	%	%
Total	63	57	69	51	62	69	70	66	55	61	83	59
All affiliated	74	69	78	68	73	77	76	76	69	74	89	65
Christian	76	72	80	71	76	78	78	77	74	76	89	66
Protestant	81	78	84	77	82	84	81	82	77	80	89	81
<i>Evangelical</i>	88	85	90	83	88	90	89	87	90	89	89	83
<i>Mainline</i>	66	60	71	61	64	70	67	69	61	65	84	74
<i>Historically black</i>	89	87	90	84	92	89	90	89	90	n/a	89	n/a
Catholic	64	58	70	55	63	66	72	64	66	67	88	56
Mormon	86	82	90	84	82	92	90	86	88	87	n/a	n/a
Non-Christian faiths	45	44	47	45	46	51	36	53	37	38	82	58
Jewish	37	34	40	36	40	41	28	46	30	33	n/a	n/a
Unaffiliated	27	23	32	21	29	33	25	32	15	21	57	36
Atheist	2	2	2	1	3	4	2	2	3	1	n/a	n/a
Agnostic	7	7	8	6	9	7	11	9	6	7	n/a	12
Nothing in particular	36	33	40	30	39	42	34	40	24	30	63	44
<i>Religion not important</i> ¹	19	16	22	13	22	23	19	21	13	15	38	29
<i>Religion important</i> ¹	59	56	62	56	60	63	57	61	49	56	74	55

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. QG1/QG1b; "n/a" indicates an insufficient sample size. Orthodox Christians, Jehovah's Witnesses, Muslims, Buddhists and Hindus not included due to insufficient sample size. Whites and blacks include only those who are not Hispanic; Hispanics include people of all races.

¹ Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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There is considerable variation in the way members of different religious groups conceive of God. For example, seven-in-ten Christians think of God as a person with whom people can have a relationship. Only about a quarter of those who belong to non-Christian faiths (26%) share this view. Among non-Christian faiths, it is more common to see God as an impersonal force.

Among the religiously unaffiliated, roughly three-in-ten (31%) say God is an impersonal force, a quarter say God is best viewed as a person and a third say God does not exist. However, among the subset of religious “nones” who describe their religion as “nothing in particular” and who also say religion is very or somewhat important in their lives, a slim majority (53%) say they believe in a personal God.

Most Christians Believe in a Personal God, Others Tend to See God as Impersonal Force

	Believe in God			Don't believe	Other/ DK/ref.
	Person	Impersonal force	Other ¹		
	%	%	%	%	%
Total	57	26	6	9	2=100
All affiliated	66	24	7	2	1
Christian	70	22	6	1	1
Protestant	73	19	6	1	1
<i>Evangelical</i>	80	14	6	*	*
<i>Mainline</i>	63	27	7	2	1
<i>Historically black</i>	70	22	7	*	*
Catholic	61	30	6	2	1
Orthodox Christian	61	31	4	3	1
Mormon	89	8	2	*	1
Jehovah's Witness	77	15	8	*	1
Non-Christian faiths	26	44	11	15	4
Jewish	25	45	9	17	4
Muslim	32	53	14	1	*
Buddhist	23	42	5	27	4
Hindu	32	49	7	10	2
Unaffiliated	25	31	4	33	6
Atheist	2	5	*	92	1
Agnostic	9	33	2	41	13
Nothing in particular	34	36	6	20	5
<i>Religion not important²</i>	19	36	5	33	7
<i>Religion important²</i>	53	36	6	3	2

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. QG1/QG1c. Figures may not add to 100% due to rounding.

¹ Includes respondents who said they believe in God but did not answer the follow-up question.

² Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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Although the share of adults who believe in God has declined modestly in recent years, among those who *do* believe in God, views about the nature of God are little changed since 2007. In both 2007 and 2014, roughly two-thirds of people who believe in God said they think of God as a person, while just under three-in-ten see God as an impersonal force.

Among Believers, Little Change in Views About Nature of God

Based on those who believe in God

	2007	2014
% who view God as...	%	%
Person w/whom one can have relationship	64	64
Impersonal force	27	29
Both/neither/other	5	4
Don't know	<u>4</u>	<u>3</u>
	100	100

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. QG1c.

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Beliefs About the Afterlife

Roughly seven-in-ten Americans (72%) believe in “a heaven, where people who have led good lives are eternally rewarded.”

Belief in heaven is nearly universal among Mormons (95%) and members of the historically black Protestant tradition (93%). Belief in heaven also is widely held by evangelical Protestants (88%), Catholics (85%), Orthodox Christians (81%) and mainline Protestants (80%).

The vast majority of Muslims (89%) also believe in heaven. About half of Hindus in the survey (48%) say they believe in heaven, as do 47% of Buddhists surveyed.

The only groups where significantly fewer than half say they believe in heaven are Jews (40%) and the unaffiliated (37%). While relatively few atheists or agnostics believe in heaven, a large share of those whose religion is “nothing in particular” and who also say religion is at least somewhat important in their lives do believe in heaven (72%).

Most Americans Believe in Heaven

% who say they believe in heaven

	2007	2014	Change
	%	%	
Total	74	72	-2
All affiliated	81	82	+1
Christian	83	85	+2
Protestant	84	86	+2
<i>Evangelical</i>	86	88	+2
<i>Mainline</i>	77	80	+3
<i>Historically black</i>	91	93	+2
Catholic	82	85	+3
Orthodox Christian	74	81	+7
Mormon	95	95	-
Jehovah's Witness	46	50	+4
Non-Christian faiths	42	47	+5
Jewish	38	40	+2
Muslim	85	89	+4
Buddhist	36	47	+11
Hindu	51	48	-3
Unaffiliated	41	37	-4
Atheist	12	5	-7
Agnostic	18	14	-4
Nothing in particular	49	50	+1
<i>Religion not important</i>	32	32	-
<i>Religion important</i>	68	72	+4

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. QG5.

¹ Those who describe their religion as “nothing in particular” are subdivided into two groups. The “religion not important” group includes those who say (in Q.F2) religion is “not too” or “not at all” important in their lives as well as those who decline to answer the question about religion’s importance. The “religion important” category includes those who say religion is “very” or “somewhat” important in their lives.

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The survey also finds that, overall, women are more likely than men to say they believe in heaven, and those with less than a college degree are more likely than those with a college degree to express this view. Slightly bigger shares of blacks and Hispanics than whites say they believe in heaven, and older Americans are slightly more likely than younger adults to hold this belief. In many cases, however, these demographic differences in belief in heaven are smaller within religious traditions than among the public as a whole. Among evangelical Protestants, for example, men are just as likely as women to believe in heaven, and young people are just as likely as older evangelicals to hold this belief.

Majorities of Many Major Demographic Groups Express Belief in Heaven

% who say they believe in heaven

	Gender			Age				Education		Race/ethnicity		
	All	Men	Women	18-29	30-49	50-64	65+	Less than college	College grad+	White	Black	Hispanic
	%	%	%	%	%	%	%	%	%	%	%	%
Total	72	67	76	68	71	74	74	76	60	70	86	75
All affiliated	82	80	84	85	83	82	81	85	74	81	91	83
Christian	85	83	87	89	86	84	84	87	80	85	91	84
Protestant	86	84	87	90	87	85	84	88	79	84	92	88
<i>Evangelical</i>	88	87	89	91	87	87	89	89	84	87	91	91
<i>Mainline</i>	80	78	82	86	82	79	76	84	72	80	90	80
<i>Historically black</i>	93	92	93	96	93	91	91	93	92	n/a	93	n/a
Catholic	85	82	88	86	86	84	85	86	83	86	91	83
Mormon	95	94	95	97	95	95	91	94	96	95	n/a	n/a
Non-Christian faiths	47	49	45	58	49	40	32	57	37	39	75	46
Jewish	40	44	37	51	50	35	28	56	30	38	n/a	n/a
Unaffiliated	37	33	43	38	38	40	25	45	19	33	65	44
Atheist	5	5	5	6	4	5	1	6	2	4	n/a	n/a
Agnostic	14	14	15	21	11	11	5	17	10	14	n/a	15
Nothing in particular	50	45	54	51	52	50	35	56	30	46	71	53
<i>Religion not important</i> ¹	32	27	37	35	33	30	20	37	20	30	51	33
<i>Religion important</i> ¹	72	70	74	74	74	72	58	76	53	74	81	69

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. QG5; "n/a" indicates an insufficient sample size. Orthodox Christians, Jehovah's Witnesses, Muslims, Buddhists and Hindus not included due to insufficient sample size. Whites and blacks include only those who are not Hispanic; Hispanics include people of all races.

¹ Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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Belief in “hell, where people who have lived bad lives and die without being sorry are eternally punished,” is less widespread than belief in heaven. About six-in-ten Americans (58%) believe in hell, little changed from 2007.

Belief in hell is most common among members of historically black Protestant churches (82%) and evangelical Protestant churches (82%). Somewhat fewer Catholics (63%), Mormons (62%), mainline Protestants (60%) and Orthodox Christians (59%) say they believe in hell.

Three-quarters of U.S. Muslims (76%) believe in hell, but belief in hell is less common among other non-Christian groups, including Buddhists (32%), Hindus (28%), Jews (22%) and the religiously unaffiliated (27%).

Six-in-Ten U.S. Adults Believe in Hell

% who say they believe in hell

	2007	2014	Change
	%	%	
Total	59	58	-1
All affiliated	65	67	+2
Christian	68	70	+2
Protestant	73	75	+2
<i>Evangelical</i>	82	82	-
<i>Mainline</i>	56	60	+4
<i>Historically black</i>	82	82	-
Catholic	60	63	+3
Orthodox Christian	56	59	+3
Mormon	59	62	+3
Jehovah's Witness	9	7	-2
Non-Christian faiths	27	31	+4
Jewish	22	22	-
Muslim	80	76	-4
Buddhist	26	32	+6
Hindu	35	28	-7
Unaffiliated	30	27	-3
Atheist	10	3	-7
Agnostic	12	9	-3
Nothing in particular	37	36	-1
<i>Religion not important¹</i>	23	22	-1
<i>Religion important¹</i>	51	55	+4

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. QG6.

¹ Those who describe their religion as “nothing in particular” are subdivided into two groups. The “religion not important” group includes those who say (in Q.F2) religion is “not too” or “not at all” important in their lives as well as those who decline to answer the question about religion’s importance. The “religion important” category includes those who say religion is “very” or “somewhat” important in their lives.

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U.S. adults with less than a college degree are more likely than college graduates to say they believe in hell, and blacks are more likely than Hispanics and whites to believe in hell. However, there are minimal differences between men and women and between younger and older adults on this question.

Fewer Than Half of College Graduates Say They Believe in Hell

% who say they believe in hell

	Gender			Age				Education		Race/ethnicity		
	All	Men	Women	18-29	30-49	50-64	65+	Less than college	College grad+	White	Black	Hispanic
	%	%	%	%	%	%	%	%	%	%	%	%
Total	58	56	59	56	59	60	56	63	45	55	73	61
All affiliated	67	68	66	71	69	67	62	71	56	66	78	67
Christian	70	72	69	76	73	69	64	73	62	69	79	68
Protestant	75	76	74	81	77	75	68	78	65	73	81	80
<i>Evangelical</i>	82	82	82	84	83	82	80	83	78	82	83	84
<i>Mainline</i>	60	62	59	74	64	60	50	67	47	59	73	68
<i>Historically black</i>	82	84	80	83	84	80	78	82	81	n/a	82	n/a
Catholic	63	66	61	67	66	61	60	65	58	62	74	64
Mormon	62	60	63	68	65	60	49	64	57	61	n/a	n/a
Non-Christian faiths	31	35	27	39	32	25	20	40	23	23	57	38
Jewish	22	23	21	28	24	19	18	36	13	20	n/a	n/a
Unaffiliated	27	26	29	30	28	27	14	34	12	23	51	34
Atheist	3	3	4	4	3	4	*	5	2	3	n/a	n/a
Agnostic	9	9	10	15	8	6	3	12	6	8	n/a	14
Nothing in particular	36	36	37	40	38	34	20	42	18	33	55	41
<i>Religion not important</i> ¹	22	20	24	27	22	19	9	26	10	20	38	23
<i>Religion important</i> ¹	55	57	53	59	58	51	37	59	35	55	63	55

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. QG6; "n/a" indicates an insufficient sample size. Orthodox Christians, Jehovah's Witnesses, Muslims, Buddhists and Hindus not included due to insufficient sample size. Whites and blacks include only those who are not Hispanic; Hispanics include people of all races.

¹ Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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Beliefs About Holy Scripture

Six-in-ten Americans (60%) view their religion's sacred text as the word of God. This represents a slight decline from 2007, when 63% of the public held this view. Within most religious groups, there has been little movement on this question, but among the unaffiliated, there has been a modest decline in the share who view the Bible as the word of God (from 25% to 21%).

Three-quarters of Christians believe the Bible is the word of God, including about nine-in-ten evangelicals (88%), Mormons (91%) and Jehovah's Witnesses (94%). Among members of other Christian traditions, smaller majorities say the Bible is the word of God.

Although there is widespread agreement across Christian groups on this question, there is disagreement about whether the Bible can be taken "literally, word for word." Most evangelical Protestants (55%) and members of historically black Protestant churches (59%) believe the Bible should be taken literally, but fewer Christians from other traditions espouse a literalist view of the Bible. There has been little change in recent years in the share of Christians who believe the Bible should be interpreted literally, word for word.

Most Muslims (83%) accept the Quran (also spelled Koran) as the word of God. Far fewer Jews (37%), Hindus (29%) and Buddhists (15%) say their scripture is the word of God.

The share of the unaffiliated who believe the Bible was written by men and is *not* the word of God has risen by 8 percentage points in recent years, from 64% in 2007 to 72% in 2014. But while most religious "nones" say the Bible was written by men, about half of those who say they have no particular religion and who also say religion is at least somewhat important in their lives believe the Bible is the word of God (51%).

Most Christians and Muslims Believe Their Scripture Is the Word of God

Is the Bible/Quran/Torah/holy scripture word of God? Should it be taken literally, word for word?

	—2007—					—2014—				
	Word of God			Written by men	Other/ DK/ ref.	Word of God			Written by men	Other/ DK/ ref.
	NET %	Literal %	Not literal ¹ %	%	%	NET %	Literal %	Not literal ¹ %	%	%
Total	63	33	30	28	9=100	60	31	29	33	7=100
All affiliated	71	37	34	20	9	72	37	35	21	7
Christian	73	39	34	18	9	75	39	36	18	7
Protestant	78	46	32	14	8	79	46	34	14	6
<i>Evangelical</i>	88	59	29	7	5	88	55	33	8	4
<i>Mainline</i>	61	22	38	28	11	62	24	38	28	9
<i>Historically black</i>	84	62	22	9	8	85	59	26	9	6
Catholic	62	23	39	27	11	64	26	39	28	8
Orthodox Christian	59	26	33	29	12	63	22	41	27	10
Mormon	91	35	57	4	4	91	33	58	6	3
Jehovah's Witness	92	48	45	1	7	94	47	46	2	4
Non-Christian faiths	32	12	20	56	13	32	13	19	58	10
Jewish	38	10	27	53	10	37	11	26	55	8
Muslim	80	41	39	10	10	83	42	40	12	5
Buddhist	18	8	10	67	16	15	5	10	73	12
Hindu	37	12	25	47	16	29	12	17	60	12
Unaffiliated	25	11	14	64	10	21	10	12	72	7
Atheist	7	3	4	88	5	2	1	1	96	2
Agnostic	5	*	5	87	8	3	1	2	92	5
Nothing in particular	32	14	17	57	11	30	13	16	62	9
<i>Religion not important²</i>	13	4	9	76	11	13	4	9	79	7
<i>Religion important²</i>	51	25	26	37	12	51	25	26	40	10

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. QG7/QG7b. Figures may not add to 100% due to rounding.

Note: Christian groups, the unaffiliated and those who responded "don't know" to the initial religion question were asked about "the Bible"; Jews were asked about "the Torah"; Muslims were asked about "the Quran"; members of other non-Christian religions were asked about "the Holy Scripture."

¹ Includes respondents who said they believe the Bible or other scripture is the word of God but did not answer the follow-up question.

² Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

As on some other traditional measures of religious belief, older adults are more likely than younger adults to say their religion's holy text is the word of God. And those with less than a college degree also are much more likely than college graduates to say their religion's scripture is the word of God. Additionally, more women than men and more blacks than Hispanics and whites say their religion's holy text is the word of God. For the most part, however, differences in beliefs about the Bible are larger *across* religious traditions (e.g., between evangelicals and Catholics and religious "nones") than differences between demographic groups *within* the same religious tradition.

Views on Whether Holy Scripture is the Word of God, by Demographic Group

% who say the Bible/Quran/Torah/Holy Scripture is the word of God

	Gender			Age				Education		Race/ethnicity		
	All	Men	Women	18-29	30-49	50-64	65+	Less than college	College grad+	White	Black	Hispanic
	%	%	%	%	%	%	%	%	%	%	%	%
Total	60	55	65	51	59	64	67	65	48	57	77	65
All affiliated	72	68	75	69	72	72	74	76	61	70	84	73
Christian	75	72	78	74	75	75	76	78	67	74	84	74
Protestant	79	77	82	79	80	80	79	82	71	78	85	85
<i>Evangelical</i>	88	86	90	84	88	89	89	88	89	88	89	88
<i>Mainline</i>	62	58	66	65	61	61	63	69	49	61	72	76
<i>Historically black</i>	85	83	87	83	84	86	91	86	82	n/a	85	n/a
Catholic	64	60	68	62	64	63	69	68	56	62	78	68
Mormon	91	90	92	93	90	90	91	90	92	91	n/a	n/a
Non-Christian faiths	32	32	31	38	29	29	27	36	27	26	67	31
Jewish	37	36	37	45	39	34	28	50	28	34	n/a	n/a
Unaffiliated	21	19	24	19	23	24	18	27	7	17	46	32
Atheist	2	2	1	1	1	4	4	3	1	1	n/a	n/a
Agnostic	3	2	4	3	4	2	1	5	1	3	n/a	2
Nothing in particular	30	28	31	27	31	32	25	35	12	25	51	41
<i>Religion not important</i> ¹	13	13	13	14	14	11	11	16	5	11	30	18
<i>Religion important</i> ¹	51	49	52	47	52	54	46	55	29	48	60	59

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. QG7; "n/a" indicates an insufficient sample size. Orthodox Christians, Jehovah's Witnesses, Muslims, Buddhists and Hindus not included due to insufficient sample size. Whites and blacks include only those who are not Hispanic; Hispanics include people of all races.

¹ Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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Beliefs About Religion and Modernity

Respondents in the survey who are affiliated with a religion were asked to choose one of three statements that best reflects their view of how their religion should engage with modernity. A plurality of religiously affiliated Americans (46%) believe their religion should “preserve traditional beliefs and practices.” A third (34%) say their congregation or denomination should “adjust traditional beliefs and practices in light of new circumstances.” Only 14% of people who are affiliated with a religious tradition say their religion should “adopt modern beliefs and practices.”

These findings are little changed from 2007, when 44% of affiliated respondents said their religion should preserve its traditional beliefs and practices, 35% said their religion should adjust its traditional beliefs and 12% said their religion should adopt modern beliefs and practices.

The belief that their religion should preserve traditional practices is held by most Mormons (70%), Jehovah’s Witnesses (60%), evangelical Protestants (61%) and members of historically black Protestant churches (53%), as well as half of Orthodox Christians (50%).

Muslims are closely divided on whether their religion should preserve traditional beliefs and practices or adjust traditional beliefs and practices in light of new circumstances. Among other religious groups, including Jews, mainline Protestants and Catholics, the most common view is that religions should adjust traditional practices.

Few Want Their Religion to Adopt Modern Beliefs and Practices

Among those affiliated with a religion, % who say their church or denomination should _____ beliefs and practices

	—2007—				—2014—			
	Preserve traditional %	Adjust traditional %	Adopt modern %	Other/ DK/ref. %	Preserve traditional %	Adjust traditional %	Adopt modern %	Other/ DK/ref. %
All affiliated	44	35	12	9=100	46	34	14	6=100
Christian	45	34	11	9	48	33	13	6
Protestant	49	32	10	9	52	31	11	6
<i>Evangelical</i>	59	25	7	9	61	25	8	6
<i>Mainline</i>	34	42	14	9	36	43	15	6
<i>Historically black</i>	48	28	12	11	53	25	13	8
Catholic	36	42	15	8	37	40	18	5
Orthodox Christian	49	31	10	10	50	34	13	3
Mormon	68	23	3	6	70	23	3	4
Jehovah's Witness	61	21	3	15	60	22	5	13
Non-Christian faiths	24	44	21	11	21	44	26	9
Jewish	26	46	19	8	25	48	20	6
Muslim	39	30	21	10	33	33	25	9
Buddhist	18	51	20	11	19	47	26	8
Hindu	16	47	23	14	15	49	31	4

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. QH4. Figures may not add to 100% due to rounding.

Asked only of those with a religious affiliation.

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Paths to Eternal Life

Two-thirds of those who identify with a religious group say many religions (not just their own) can lead to eternal life, down slightly from 2007, when 70% of all religiously affiliated adults said this.

This view is held by the vast majority of mainline Protestants (80%) and Catholics (79%), as well as smaller majorities of Orthodox Christians (68%) and members of historically black Protestant churches (57%) and about half of evangelicals (52%). Fewer than half of Mormons (40%) and only about one-in-ten Jehovah's Witnesses (8%) believe that many religions can lead to eternal life.

Among the non-Christian religious traditions that are large enough to be analyzed, most say many religions can lead to eternal life.

Two-Thirds Say Many Religions Can Lead to Eternal Life

Among those affiliated with a religion, % who say many religions can lead to eternal life

	2007 %	2014 %	Change
All affiliated	70	67	-3
Christian	69	66	-3
Protestant	66	62	-4
<i>Evangelical</i>	57	52	-5
<i>Mainline</i>	83	80	-3
<i>Historically black</i>	59	57	-2
Catholic	79	79	-
Orthodox Christian	72	68	-4
Mormon	39	40	+1
Jehovah's Witness	16	8	-8
Non-Christian faiths	82	82	-
Jewish	82	79	-3
Muslim	56	65	+9
Buddhist	86	83	-3
Hindu	89	96	+7

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. QH1.

Asked only of those with a religious affiliation.

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Most Christians who say many religions can lead to eternal life also say non-Christian religions can lead to heaven. In fact, half of all Christians say some non-Christian faiths can lead to eternal life, while about four-in-ten say either that theirs is the one true faith leading to eternal life or that only Christianity can result in everlasting life. About one-in-ten Christians express no opinion or provide other views on these matters.

Two-thirds of Catholics (68%) and mainline Protestants (65%) say some non-Christian religions can lead to eternal life, as do 59% of Orthodox Christians. This view is less common among other Christian groups. Roughly four-in-ten members of historically black Protestant denominations (38%) say some non-Christian religions can lead to eternal life, as do three-in-ten evangelical Protestants and Mormons (31% each). Very few Jehovah's Witnesses (5%) believe this.

Can Non-Christian Religions Lead to Eternal Life?

	My religion is the one true faith	Many religions lead to eternal life			
		Only Christianity	Some non-Christian religions can lead to eternal life	Other/ DK/ref.	Other/ DK/ref.
	%	%	%	%	%
All Christians	29	12	50	4	5=100
Protestant	33	15	43	4	6
<i>Evangelical</i>	41	17	31	4	7
<i>Mainline</i>	15	10	65	5	5
<i>Historically black</i>	38	15	38	3	6
Catholic	17	8	68	3	4
Orthodox Christian	26	6	59	2	7
Mormon	57	6	31	2	3
Jehovah's Witness	83	2	5	1	9

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. QH1/QH2. Figures may not add to 100% due to rounding.

Asked only of Christians.

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Religion and Morality

When looking for answers to questions about right and wrong, more Americans say they turn to practical experience and common sense (45%) than to any other source of guidance. The next most common source of guidance is religious beliefs and teachings (33%), while far fewer turn to philosophy and reason (11%) or scientific information (9%).

Since the 2007 Religious Landscape Study, however, the share of U.S. adults who say they turn to practical experience has decreased by 7 percentage points (from 52% to 45%) while the share who say they look to religious teachings has increased by 4 points (from 29% to 33%). This turn to religious teachings as a source of moral guidance has occurred across many religious traditions, with the largest increases among evangelical Protestants and Catholics.

Six-in-ten or more evangelical Protestants, Mormons and Jehovah's Witnesses say they turn to religious teachings and beliefs for moral guidance. Members of historically black Protestant churches are more divided: 47% say they rely on religious teachings while 41% rely on practical experience. Fewer Catholics (30%), mainline Protestants (29%) and Orthodox Christians (27%) turn primarily to religion for guidance on questions of right and wrong.

Fewer religious "nones" now say they use common sense and practical experience as their main source of guidance in this area (57%) than said this in 2007 (66%). But instead of finding guidance through religious teachings, more of the "nones" are turning to scientific information; the share who say they rely on scientific information has increased from 10% to 17% in recent years. The reliance on science is most common among self-identified atheists; one-third of this group (32%) relies primarily on scientific information for guidance on questions of right and wrong.

Guidance on Questions of Right and Wrong

% who say they look to _____ most for guidance on questions of right and wrong

	2007						2014				
	Religion	Philosophy	Common sense	Science	DK/ ref.		Religion	Philosophy	Common sense	Science	DK/ ref.
	%	%	%	%	%		%	%	%	%	%
Total	29	9	52	5	4=100		33	11	45	9	3=100
All affiliated	34	8	50	5	4		41	9	41	7	3
Christian	36	7	49	4	4		43	8	41	6	2
Protestant	41	6	47	3	3		48	7	38	4	2
<i>Evangelical</i>	52	4	39	2	3		60	5	30	3	2
<i>Mainline</i>	24	9	59	4	4		29	10	51	6	3
<i>Historically black</i>	43	4	47	3	3		47	6	41	4	2
Catholic	22	10	57	7	5		30	10	48	10	2
Orthodox Christian	25	11	52	8	5		27	14	48	8	3
Mormon	58	4	33	2	3		64	4	25	4	3
Jehovah's Witness	73	3	19	1	4		78	1	14	3	4
Non-Christian faiths	10	20	56	10	5		15	19	47	15	4
Jewish	10	15	60	9	5		17	17	50	14	3
Muslim	33	10	41	14	2		37	9	36	13	4
Buddhist	4	27	51	12	5		8	28	44	16	5
Hindu	9	15	55	18	4		6	19	50	24	1
Unaffiliated	6	16	66	10	3		7	18	57	17	2
Atheist	2	21	52	20	3		1	21	44	32	2
Agnostic	2	25	61	11	2		1	25	53	19	1
Nothing in particular	7	13	68	8	4		10	15	60	13	2
<i>Religion not important</i> ¹	2	15	70	9	3		3	16	63	16	2
<i>Religion important</i> ¹	12	11	67	6	4		18	13	56	9	3

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. QB31. Figures may not add to 100% due to rounding.

¹ Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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Nearly two-thirds of U.S. adults (64%) say that whether something is right or wrong depends on the situation, while a third say there are clear and absolute standards for what is right or wrong. In 2007, a different question about moral absolutes found that 39% of Americans completely agreed with the statement “there are clear and absolute standards for what is right and wrong.”

While Christians overall are more likely than members of other religious groups to say there are absolute standards for right and wrong, there are large differences within Christianity. Nearly six-in-ten Mormons (57%) and Jehovah’s Witnesses (57%) say there are clear standards for right and wrong. Evangelical Protestants are divided in their opinions, with 50% saying there are absolute standards and 48% saying it depends on the situation. Fewer Orthodox Christians (33%), mainline Protestants (32%), Catholics (30%) and members of the historically black Protestant tradition (29%) say there are clear and absolute standards of right and wrong.

Among members of non-Christian faiths, about three-quarters assert that determining right from wrong is often situational. Similarly, more than eight-in-ten atheists and agnostics express this view, as do three-quarters of those whose religion is “nothing in particular.”

More Americans Say Right and Wrong Depend on Situation Than Say There Are Absolute Standards

% who say there are clear standards for right and wrong, or what is right and wrong depends on the situation

	Clear and absolute standards	Depends on the situation	Neither/both/DK/ref.
	%	%	%
Total	33	64	3=100
All affiliated	37	60	3
Christian	38	59	3
Protestant	41	56	3
<i>Evangelical</i>	50	48	3
<i>Mainline</i>	32	65	3
<i>Historically black</i>	29	68	2
Catholic	30	67	3
Orthodox Christian	33	64	3
Mormon	57	41	2
Jehovah's Witness	57	39	4
Non-Christian faiths	20	77	3
Jewish	21	76	3
Muslim	20	76	3
Buddhist	21	75	4
Hindu	20	78	2
Unaffiliated	20	78	2
Atheist	16	83	1
Agnostic	15	83	2
Nothing in particular	22	75	3
<i>Religion not important</i> ¹	19	79	2
<i>Religion important</i> ¹	26	70	3

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. QB2d. Figures may not add to 100% due to rounding.

¹ Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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Chapter 2: Religious Practices and Experiences

Participation in several traditional forms of religious observance has declined in recent years. For example, the share of Americans who say they attend religious services at least once a week has ticked down by 3 percentage points since 2007, as has the share who say they pray every day.

These declines are closely connected to the continued growth of the religiously unaffiliated population. Religious “nones” are far less religiously observant than people who identify with a religion. But among those who *are* affiliated with a religion, levels of worship attendance and personal prayer have both been very steady since 2007.

While religious service attendance and frequency of prayer have declined among the general public, some indicators of religious engagement have ticked upward, such as the percentage of religiously affiliated adults who share their faith regularly. Growing numbers of Americans also say they regularly feel a deep sense of spiritual peace and well-being or say they feel a deep sense of wonder about the universe.

This chapter explores the ways in which American adults engage in religious practices and experiences, highlighting both how religious participation is changing and how it varies across religious groups.

Worship Service Attendance

Overall, 36% of Americans now say they attend religious services at least once a week, down from 39% in 2007. This decline is accompanied by a rise in the share of U.S. adults who say they seldom or never attend religious services (from 27% in 2007 to 30% in 2014).¹⁰

As they do on many traditional measures of religious observance, Jehovah's Witnesses and Mormons report the highest levels of regular worship attendance; 85% of Jehovah's Witnesses say they attend religious services at least once a week, as do 77% of Mormons. Most evangelical Protestants (58%) and roughly half of members of the historically black Protestant tradition (53%) also say they attend religious services at least once a week, though the share of people in the historically black Protestant tradition reporting weekly worship attendance has declined 6 percentage points since 2007. Among other Christian groups, smaller shares (including 39% of Catholics and 33% of mainline Protestants) say they attend church weekly.

Regular attendance among members of non-Christian faiths has remained relatively stable since 2007.

Fully 72% of religiously unaffiliated adults say they seldom or never attend religious services, including nearly nine-in-ten self-identified atheists (89%) and eight-in-ten agnostics (79%). Attending worship services is more common among religious "nones" who describe their religion as "nothing in particular."

¹⁰ Surveys that ask respondents how often they attend religious services typically obtain higher estimates of rates of weekly attendance than other, more indirect methods of data collection (such as asking respondents to keep a diary of how they spend their days, without specific reference to attendance at worship services). When prompted by a survey question to report how often they attend religious services, respondents who say they attend every week may be indicating that they see themselves as the kind of people who regularly go to services, rather than that they never miss a week of church. For a discussion of differences between self-reported attendance and actual attendance rates, see Brenner, Philip S. 2011. "Exceptional Behavior or Exceptional Identity? Overreporting of Church Attendance in the U.S." *Public Opinion Quarterly*. Though this body of research suggests that attendance measures from surveys may not necessarily be the best gauge of the share of people who attend services in any given week, knowing whether respondents think of themselves as regular churchgoers is nevertheless very important because this measure of religious commitment often is correlated with other religious beliefs and practices, as well as with social and political attitudes. In addition to the over-reporting of church attendance that arises from asking respondents directly how often they attend religious services, readers should bear in mind that telephone opinion surveys can produce overestimates of religious attendance due to high rates of nonresponse. See, for example, Pew Research Center's 2012 report "[Assessing the Representativeness of Public Opinion Surveys](#)" and Pew Research Center's July 21, 2015, Fact Tank post "[The Challenges of Polling When Fewer People Are Available to be Polled](#)."

Three-Point Drop in Share of Public Reporting Weekly Worship Attendance

% of U.S. adults who say they attend religious services ...

	---2007---				---2014---			
	Weekly or more	Monthly/ yearly	Seldom/ never	DK/ref.	Weekly or more	Monthly/ yearly	Seldom/ never	DK/ref.
	%	%	%	%	%	%	%	%
Total	39	33	27	1=100	36	33	30	1=100
All affiliated	46	35	18	1	45	36	18	1
Christian	48	35	17	1	47	36	17	1
Protestant	50	33	16	1	49	35	15	1
<i>Evangelical</i>	58	28	13	1	58	30	12	1
<i>Mainline</i>	35	42	23	1	33	43	24	1
<i>Historically black</i>	59	29	11	1	53	36	10	1
Catholic	41	39	19	*	39	40	20	1
Orthodox Christian	34	49	17	1	31	54	15	0
Mormon	76	16	8	0	77	14	9	1
Jehovah's Witness	82	10	8	*	85	11	3	1
Non-Christian faiths	19	44	36	1	22	43	34	1
Jewish	16	53	31	1	19	49	31	*
Muslim	47	26	27	0	45	31	22	1
Buddhist	17	44	38	1	18	50	31	*
Hindu	23	57	19	*	18	60	21	1
Unaffiliated	5	22	72	*	4	24	72	*
Atheist	4	10	85	1	1	10	89	0
Agnostic	2	18	80	0	2	19	79	*
Nothing in particular	6	24	69	*	6	28	66	*
<i>Religion not important</i> ¹	1	14	85	*	1	18	80	*
<i>Religion important</i> ¹	11	35	53	*	11	40	49	1

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. ATTEND. Figures may not add to 100% due to rounding.

¹ Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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More women than men say they attend religious services at least once a week (40% vs. 31%). This gender gap is evident among a variety of Christian groups, though not among Mormons. And among Christians overall, more blacks than Hispanics and whites say they attend religious services weekly or more.

Older Americans are more likely than younger Americans to say they attend services at least once a week. Among Christian groups, the age gap is particularly large for Catholics; most Catholics ages 65 and older (56%) say they go to church every week, compared with half as many Catholic adults under age 30 (28%). There also are large differences by age among members of the historically black Protestant tradition and mainline Protestants. Age differences in worship attendance are smaller or nonexistent among evangelical Protestants, Mormons and Jews.

Among the adult population overall, there is virtually no difference in frequency of religious service attendance between college graduates and those with less education. Among many Christian groups, however, college graduates are at least somewhat more likely than those with less education to say they attend religious services regularly.

College Graduates, Those With Less Education Attend Worship Services at Similar Rates

% of U.S. adults who say they attend religious services at least once a week

	Gender			Age				Education		Race/ethnicity		
	All	Men	Women	18-29	30-49	50-64	65+	Less than college	College grad+	White	Black	Hispanic
	%	%	%	%	%	%	%	%	%	%	%	%
Total	36	31	40	27	33	38	48	35	36	34	47	39
All affiliated	45	42	48	40	43	44	54	44	48	43	54	47
Christian	47	44	50	42	45	46	56	46	52	45	54	48
Protestant	49	46	52	46	47	48	56	48	53	47	55	59
<i>Evangelical</i>	58	55	60	57	56	57	63	55	68	57	64	65
<i>Mainline</i>	33	29	36	28	27	32	43	31	36	31	50	42
<i>Historically black</i>	53	50	55	44	53	52	69	52	59	n/a	53	n/a
Catholic	39	35	43	28	37	37	56	37	45	39	44	41
Mormon	77	78	76	81	75	72	79	72	85	78	n/a	n/a
Non-Christian faiths	22	23	21	23	20	24	22	22	22	18	49	14
Jewish	19	20	19	20	23	21	15	20	19	18	n/a	n/a
Unaffiliated	4	3	5	4	4	5	3	5	2	3	12	6
Atheist	1	1	*	1	2	1	*	1	1	1	n/a	n/a
Agnostic	2	2	2	2	2	2	1	2	1	2	n/a	5
Nothing in particular	6	4	7	5	5	6	5	6	4	4	13	7
<i>Religion not important</i> ¹	1	1	1	2	1	1	1	1	1	1	6	2
<i>Religion important</i> ¹	11	9	13	11	9	13	11	11	9	9	16	10

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. ATTEND; "n/a" indicates an insufficient sample size. Orthodox Christians, Jehovah's Witnesses, Muslims, Buddhists and Hindus not included due to insufficient sample size. Whites and blacks include only those who are not Hispanic; Hispanics include people of all races.

² Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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Congregational Membership

Half of U.S. adults say they belong to a local house of worship. Among Christian groups, about seven-in-ten people who identify with the historically black Protestant tradition (72%) and the evangelical Protestant tradition (69%) say they belong to a local congregation. Roughly six-in-ten Catholics (59%) and 57% of mainline Protestants say they are official members of a church. This question was not asked as part of the 2007 Religious Landscape Study.

Adherents of non-Christian religions tend to be less likely than Christians to report official membership in a house of worship. Only one-in-five Buddhists and Hindus are members of a house of worship, along with roughly a third of Muslims (34%). This survey finds that about half of U.S. Jews (53%) say they belong to a synagogue, though [other surveys](#) have found lower membership rates, perhaps in part due to different question wording.

Just 8% of U.S. adults who describe themselves, religiously, as atheist, agnostic or “nothing in particular” belong to a local house of worship.

Christians Most Likely to Belong to Local House of Worship

Do you belong to a local church or other house of worship?

	Yes %	No %	DK/ref. %
Total	49	50	*=100
All affiliated	62	38	*
Christian	64	35	*
Protestant	66	34	*
<i>Evangelical</i>	69	31	*
<i>Mainline</i>	57	43	*
<i>Historically black</i>	72	27	*
Catholic	59	40	*
Orthodox Christian	56	44	*
Mormon	88	11	*
Jehovah's Witness	77	22	2
Non-Christian faiths	33	67	*
Jewish	53	46	1
Muslim	34	66	0
Buddhist	20	80	0
Hindu	21	78	1
Unaffiliated	8	91	*
Atheist	3	97	0
Agnostic	5	94	*
Nothing in particular	10	90	*
<i>Religion not important¹</i>	5	95	*
<i>Religion important¹</i>	17	83	*

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. QF5. Figures may not add to 100% due to rounding.

¹ Those who describe their religion as “nothing in particular” are subdivided into two groups. The “religion not important” group includes those who say (in Q.F2) religion is “not too” or “not at all” important in their lives as well as those who decline to answer the question about religion’s importance. The “religion important” category includes those who say religion is “very” or “somewhat” important in their lives.

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Participation in Scripture Study or Prayer Groups

A quarter of American adults (24%) say they participate in prayer groups, scripture study groups or other types of religious education at least once a week. Although the share of Americans who identify with a religion has been shrinking, the percentage of religiously affiliated adults who report participation in prayer groups, scripture study groups or religious education programs is somewhat higher today than it was in 2007 (30% vs. 27%).

Again, Jehovah's Witnesses and Mormons are notable for their high levels of weekly involvement in these types of groups (85% and 71%, respectively). More than four-in-ten members of evangelical and historically black Protestant churches also participate in such programs at least once a week (44% each).

Growing Share of Affiliated Adults Participate in Religious Programs

% of U.S. adults who participate in prayer groups, scripture study groups or religious education programs weekly or more often

	2007 %	2014 %	Change
Total	23	24	+1
All affiliated	27	30	+3
Christian	28	32	+4
Protestant	33	36	+3
<i>Evangelical</i>	41	44	+3
<i>Mainline</i>	16	19	+3
<i>Historically black</i>	44	44	–
Catholic	13	17	+4
Orthodox Christian	10	18	+8
Mormon	64	71	+7
Jehovah's Witness	82	85	+3
Non-Christian faiths	13	16	+3
Jewish	11	16	+5
Muslim	29	35	+6
Buddhist	12	14	+2
Hindu	14	9	-5
Unaffiliated	5	5	–
Atheist	2	1	-1
Agnostic	2	1	-1
Nothing in particular	6	6	–
<i>Religion not important</i> ¹	1	2	+1
<i>Religion important</i> ¹	11	12	+1

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Q12a.

¹ Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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Some of the demographic groups that are especially religiously observant in other ways – including blacks, older adults, women and adults without a college degree – also are more likely than others to say they participate in prayer groups, scripture study groups or religious education programs at least monthly. In several cases, however, these demographic differences are smaller within religious traditions than among the public as a whole.

Participation in Religious Programs, by Demographic Group

% of U.S. adults who participate in prayer groups, scripture study groups or religious education programs monthly or more often

	Gender			Age				Education		Race/ethnicity		
	All	Men	Women	18-29	30-49	50-64	65+	Less than college	College grad+	White	Black	Hispanic
	%	%	%	%	%	%	%	%	%	%	%	%
Total	34	30	37	28	34	35	37	35	30	29	53	40
All affiliated	41	38	44	40	42	41	41	43	38	37	59	46
Christian	43	40	45	41	44	42	42	43	41	38	58	47
Protestant	48	45	51	46	49	48	48	48	48	44	59	61
<i>Evangelical</i>	57	55	58	55	58	56	56	55	64	55	66	66
<i>Mainline</i>	29	25	33	29	27	28	31	30	27	27	53	45
<i>Historically black</i>	58	56	60	45	58	62	69	58	58	n/a	58	n/a
Catholic	26	23	29	25	29	24	26	28	22	19	37	37
Mormon	78	79	77	81	75	79	78	74	85	78	n/a	n/a
Non-Christian faiths	26	24	28	30	23	28	23	28	23	20	64	25
Jewish	26	27	25	35	26	26	17	30	23	23	n/a	n/a
Unaffiliated	8	7	9	7	9	7	6	9	4	5	26	13
Atheist	1	1	1	1	1	*	3	2	1	1	n/a	n/a
Agnostic	3	3	3	3	4	2	1	4	2	3	n/a	8
Nothing in particular	10	10	11	10	12	10	8	12	6	6	28	16
<i>Religion not important</i> ¹	3	3	3	3	3	3	2	3	2	2	9	5
<i>Religion important</i> ¹	20	20	20	20	22	17	16	21	15	13	37	25

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Q12a; “n/a” indicates an insufficient sample size. Orthodox Christians, Jehovah’s Witnesses, Muslims, Buddhists and Hindus not included due to insufficient sample size. Whites and blacks include only those who are not Hispanic; Hispanics include people of all races.

² Those who describe their religion as “nothing in particular” are subdivided into two groups. The “religion not important” group includes those who say (in Q.F2) religion is “not too” or “not at all” important in their lives as well as those who decline to answer the question about religion’s importance. The “religion important” category includes those who say religion is “very” or “somewhat” important in their lives.

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Private Devotions

While a majority of Americans continue to say they pray at least once a day (55%), the share of U.S. adults who seldom or never pray has increased from 18% to 23% since 2007. This change is mainly tied to the growing share of Americans who say they have no religious affiliation.

Religiously unaffiliated adults pray far less frequently compared with those who identify with a religion, and an increasing share of religious “nones” say they seldom or never pray.

Among those who *do* identify with a religious group, there have been only modest changes in self-reported frequency of prayer. Jehovah’s Witnesses remain among the most prayerful religious groups, with fully 90% saying they pray daily. Large majorities of Mormons (85%), members of the historically black Protestant tradition (80%) and evangelical Protestants (79%) also say they pray every day. Smaller majorities of Catholics (59%), Orthodox Christians (57%) and mainline Protestants (54%) report praying daily.

Growing Share of Americans Say They Seldom or Never Pray

% of U.S. adults who pray ...

	----2007----				----2014----			
	Daily or more	Weekly/monthly	Seldom/never	DK/ref.	Daily or more	Weekly/monthly	Seldom/never	DK/ref.
	%	%	%	%	%	%	%	%
Total	58	22	18	2=100	55	21	23	1=100
All affiliated	65	23	11	1	66	22	11	1
Christian	66	23	9	1	68	22	9	1
Protestant	69	21	8	1	71	21	7	1
<i>Evangelical</i>	78	17	4	1	79	17	4	1
<i>Mainline</i>	53	30	14	2	54	30	15	1
<i>Historically black</i>	80	14	4	2	80	15	4	1
Catholic	58	28	13	1	59	27	13	1
Orthodox Christian	60	22	16	2	57	26	15	2
Mormon	82	13	5	*	85	10	5	*
Jehovah's Witness	89	8	2	1	90	8	1	1
Non-Christian faiths	42	23	33	2	42	23	34	1
Jewish	26	27	44	3	29	24	45	1
Muslim	71	12	16	1	69	16	13	1
Buddhist	45	23	30	1	43	26	29	1
Hindu	62	19	17	2	51	27	22	1
Unaffiliated	22	20	56	2	20	17	62	1
Atheist	5	6	87	2	1	1	97	*
Agnostic	9	16	74	*	9	11	80	*
Nothing in particular	27	23	48	2	26	22	51	1
<i>Religion not important</i> ¹	<i>11</i>	<i>16</i>	<i>71</i>	<i>2</i>	<i>11</i>	<i>16</i>	<i>73</i>	<i>1</i>
<i>Religion important</i> ¹	<i>44</i>	<i>30</i>	<i>24</i>	<i>2</i>	<i>45</i>	<i>30</i>	<i>23</i>	<i>1</i>

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Q11. Figures may not add to 100% due to rounding.

¹ Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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As with other measures of religious involvement, women are considerably more likely than men to say they pray daily, a pattern seen among many religious traditions. Similarly, older adults engage in daily prayer at much higher rates than younger adults, both among Americans overall and across several religious groups. And across the religiously affiliated and unaffiliated, blacks are much more likely than Hispanics and whites to say they pray on a daily basis.

College graduates are less likely than others to say they pray daily, at least in part because college graduates are far more likely than those with less education to identify as atheists or agnostics (and very few atheists and agnostics pray regularly). Among Christians, there is little difference in frequency of prayer between college graduates and those with less education. And among Mormons and evangelical Protestants in particular, college graduates are noticeably *more* likely than others to say they pray daily.

Women Much More Likely Than Men to Say They Pray Daily

% of U.S. adults who pray daily or more often

	Gender			Age				Education		Race/ethnicity		
	All	Men	Women	18-29	30-49	50-64	65+	Less than college	College grad+	White	Black	Hispanic
	%	%	%	%	%	%	%	%	%	%	%	%
Total	55	46	64	41	54	61	65	57	50	52	73	58
All affiliated	66	58	73	56	66	69	71	67	62	64	80	65
Christian	68	60	74	58	68	70	73	68	67	66	80	65
Protestant	71	64	77	64	71	74	73	72	70	68	80	73
<i>Evangelical</i>	79	73	83	73	78	81	81	78	83	79	80	76
<i>Mainline</i>	54	44	62	43	52	58	58	55	52	53	72	61
<i>Historically black</i>	80	74	85	70	82	82	85	80	85	n/a	80	n/a
Catholic	59	49	67	43	58	59	72	59	58	57	77	60
Mormon	85	84	86	83	86	84	87	82	92	86	n/a	n/a
Non-Christian faiths	42	38	46	43	42	45	34	46	37	32	80	53
Jewish	29	27	31	30	32	30	25	38	23	26	n/a	n/a
Unaffiliated	20	15	26	15	21	25	20	23	12	15	41	29
Atheist	1	1	1	*	1	4	3	1	2	1	n/a	n/a
Agnostic	9	6	12	7	10	9	11	10	7	8	n/a	9
Nothing in particular	26	21	32	20	28	31	26	28	19	23	44	35
<i>Religion not important</i> ¹	11	8	15	7	13	15	12	12	8	9	20	19
<i>Religion important</i> ¹	45	38	53	40	46	49	47	46	42	40	56	49

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Q11; "n/a" indicates an insufficient sample size. Orthodox Christians, Jehovah's Witnesses, Muslims, Buddhists and Hindus not included due to insufficient sample size. Whites and blacks include only those who are not Hispanic; Hispanics include people of all races.

¹ Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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As was the case in 2007, the 2014 Religious Landscape Study finds that 35% of U.S. adults say they read scripture at least once a week. Regular scripture reading is most common among Jehovah's Witnesses (88% of whom say they read scripture at least once a week), Mormons (77%), evangelical Protestants (63%) and members of the historically black Protestant tradition (61%).

Frequency of Scripture Reading Steady

% of U.S. adults who read scripture outside of religious services weekly or more often

	2007 %	2014 %	Change
Total	35	35	-
All affiliated	40	43	+3
Christian	41	45	+4
Protestant	48	52	+4
<i>Evangelical</i>	60	63	+3
<i>Mainline</i>	27	30	+3
<i>Historically black</i>	60	61	+1
Catholic	21	25	+4
Orthodox Christian	22	29	+7
Mormon	76	77	+1
Jehovah's Witness	83	88	+5
Non-Christian faiths	21	22	+1
Jewish	14	17	+3
Muslim	43	46	+3
Buddhist	28	28	-
Hindu	23	10	-13
Unaffiliated	9	9	-
Atheist	3	3	-
Agnostic	4	3	-1
Nothing in particular	11	12	+1
<i>Religion not important</i> ¹	3	4	+1
<i>Religion important</i> ¹	21	22	+1

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Q12b.

¹ Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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Older adults are much more likely than younger adults to say they read scripture weekly or more, and blacks are more likely than Hispanics or whites to say they participate in this activity. Additionally, more women than men say they read scripture at least weekly.

Those with less education are more likely than college graduates to say they read scripture outside of religious services at least weekly, but among some religious groups, such as evangelical Protestants and Mormons, college graduates are more likely to read scripture on a weekly basis.

Scripture Reading Outside of Religious Services, by Demographic Group

% of U.S. adults who read scripture outside of religious services weekly or more

	All	Gender		Age				Education		Race/ethnicity		
		Men	Women	18-29	30-49	50-64	65+	Less than college	College grad+	White	Black	Hispanic
	%	%	%	%	%	%	%	%	%	%	%	%
Total	35	30	40	27	34	39	42	37	31	32	54	38
All affiliated	43	39	47	38	43	45	47	45	39	40	60	44
Christian	45	40	49	39	45	46	48	46	43	42	61	44
Protestant	52	47	56	46	51	54	55	53	51	48	61	62
<i>Evangelical</i>	63	58	66	57	61	65	66	61	68	61	68	69
<i>Mainline</i>	30	24	36	25	27	31	36	31	28	28	45	45
<i>Historically black</i>	61	56	64	46	60	65	72	60	64	n/a	61	n/a
Catholic	25	22	28	19	26	24	30	26	23	21	42	32
Mormon	77	77	76	78	76	76	76	74	83	76	n/a	n/a
Non-Christian faiths	22	21	23	27	19	23	16	28	17	17	56	35
Jewish	17	19	14	23	16	18	9	20	14	13	n/a	n/a
Unaffiliated	9	8	10	7	11	10	8	11	5	5	28	15
Atheist	3	3	2	3	2	2	3	3	2	2	n/a	n/a
Agnostic	3	4	2	4	3	1	4	4	2	2	n/a	2
Nothing in particular	12	11	13	9	14	13	10	13	8	7	30	18
<i>Religion not important</i> ¹	4	4	4	3	5	5	3	5	3	2	11	12
<i>Religion important</i> ¹	22	21	24	18	24	22	20	23	18	16	39	23

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Q12b; "n/a" indicates an insufficient sample size. Orthodox Christians, Jehovah's Witnesses, Muslims, Buddhists and Hindus not included due to insufficient sample size. Whites and blacks include only those who are not Hispanic; Hispanics include people of all races.

¹ Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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Four-in-ten Americans say they meditate at least once a week. Regular meditation is common among some groups that exhibit high levels of religious observance on a variety of indicators (e.g., Jehovah's Witnesses and Mormons). In addition, two-thirds of U.S. Buddhists in the survey (66%) report meditating at least weekly.¹¹

However, sizable minorities of religiously unaffiliated adults, including one-in-five atheists (19%), a quarter of agnostics (24%) and 28% of those who describe their religion as "nothing in particular," also say they meditate at least once a week. Respondents who say they meditate regularly may or may not do so in a religious sense; many people meditate for reasons other than religion or spirituality.

Frequency of Meditation Holds Steady

% of U.S. adults who meditate weekly or more often

	2007 %	2014 %	Change
Total	39	40	+1
All affiliated	42	45	+3
Christian	42	45	+3
Protestant	44	46	+2
<i>Evangelical</i>	46	49	+3
<i>Mainline</i>	35	36	+1
<i>Historically black</i>	55	55	-
Catholic	36	40	+4
Orthodox Christian	32	35	+3
Mormon	56	60	+4
Jehovah's Witness	72	77	+5
Non-Christian faiths	45	44	-1
Jewish	23	28	+5
Muslim	46	35	-11
Buddhist	61	66	+5
Hindu	44	33	-11
Unaffiliated	26	26	-
Atheist	18	19	+1
Agnostic	25	24	-1
Nothing in particular	28	28	-
<i>Religion not important</i> ¹	22	22	-
<i>Religion important</i> ¹	34	35	+1

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Q12c.

¹ Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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¹¹ The [2012 Pew Research Center survey of Asian Americans](#), which was conducted in English as well as seven Asian languages, found that 27% of Asian-American Buddhists meditate weekly or more. The 2014 Landscape Study was conducted only in English and Spanish.

Sharing One's Faith

About a quarter of adults in the U.S. who are affiliated with a particular religion (26%) say they share their faith with others at least once a week, up 3 percentage points since 2007. Christians are much more likely than members of non-Christian faiths to share their faith with others.

Jehovah's Witnesses are known for going door to door to discuss their religion, and 76% say they share their faith with nonbelievers or people from other religious backgrounds at least weekly. A plurality of members of the historically black Protestant tradition (44%) also say they share their faith with others at least once a week.

Religiously unaffiliated respondents were asked how often they share their views on God and religion with religious people. Two-thirds of the unaffiliated (67%) say they seldom or never do this.

Among Religiously Affiliated, Faith Sharing Is on the Rise

% of U.S. adults who share their faith or views on God with nonbelievers or people from other religious backgrounds ...

	—2007—				—2014—			
	Weekly or more	Monthly/yearly	Seldom/never	DK/ref.	Weekly or more	Monthly/yearly	Seldom/never	DK/ref.
	%	%	%	%	%	%	%	%
All affiliated	23	28	47	3	26	29	43	2
Christian	24	28	46	3	26	30	42	2
Protestant	28	30	39	3	30	32	35	2
<i>Evangelical</i>	34	34	29	3	35	36	26	2
<i>Mainline</i>	14	27	57	3	16	27	55	2
<i>Historically black</i>	42	23	32	3	44	27	26	2
Catholic	14	22	62	2	16	23	59	2
Orthodox Christian	11	26	62	2	12	27	60	1
Mormon	24	50	24	2	33	46	20	1
Jehovah's Witness	76	14	8	2	76	13	9	2
Non-Christian faiths	14	22	61	3	14	24	59	2
Jewish	7	20	70	3	11	22	66	2
Muslim	23	27	48	2	23	28	45	4
Buddhist	15	25	58	2	18	26	55	1
Hindu	9	23	64	3	4	25	70	1
Unaffiliated	13	21	64	2	11	21	67	1
Atheist	11	25	61	3	9	25	65	1
Agnostic	11	24	64	1	6	25	68	1
Nothing in particular	13	20	64	2	13	19	67	1
<i>Religion not important</i> ¹	6	15	76	2	6	15	77	1
<i>Religion important</i> ¹	21	25	51	3	21	24	53	2

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Q12g/h. Figures may not add to 100% due to rounding. Religiously unaffiliated people were asked how often they share their views on God and religion with religious people. See topline for full question wording.

¹ Those who describe their religion as “nothing in particular” are subdivided into two groups. The “religion not important” group includes those who say (in Q.F2) religion is “not too” or “not at all” important in their lives as well as those who decline to answer the question about religion’s importance. The “religion important” category includes those who say religion is “very” or “somewhat” important in their lives.

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As is the case with other forms of religious practice, blacks who are affiliated with a religion are more likely than affiliated Hispanics and whites to say they share their faith at least monthly, and affiliated adults without a college degree are more likely than college graduates to do this.

But when it comes to differences by age among the religiously affiliated, this measure stands out: While older Americans display more religious engagement in several other ways, younger adults are slightly *more* likely than those ages 65 and older to share their faith.

Younger Adults More Likely Than Those Ages 65 and Older to Share Their Faith

% of affiliated U.S. adults who share their faith with nonbelievers or people from other religious backgrounds at least monthly

	Gender			Age				Education		Race/ethnicity		
	All	Men	Women	18-29	30-49	50-64	65+	Less than college	College grad+	White	Black	Hispanic
	%	%	%	%	%	%	%	%	%	%	%	%
All affiliated	41	38	43	41	42	43	36	44	33	37	58	45
Christian	42	39	44	43	43	44	38	44	35	38	59	45
Protestant	48	45	50	48	49	50	43	51	40	43	60	64
<i>Evangelical</i>	56	53	58	56	57	57	51	57	53	53	62	69
<i>Mainline</i>	29	26	31	30	27	32	27	32	23	26	48	47
<i>Historically black</i>	61	58	62	53	62	63	63	61	57	n/a	60	n/a
Catholic	26	25	28	26	28	27	23	28	23	22	37	32
Mormon	61	64	58	68	61	58	52	61	60	59	n/a	n/a
Non-Christian faiths	25	26	25	32	21	29	15	30	20	21	46	42
Jewish	19	22	17	24	21	23	9	26	15	16	n/a	n/a

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Q12g; "n/a" indicates an insufficient sample size. Orthodox Christians, Jehovah's Witnesses, Muslims, Buddhists and Hindus not included due to insufficient sample size. Whites and blacks include only those who are not Hispanic; Hispanics include people of all races.

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Speaking in Tongues, Observance of Dietary Restrictions and Other Practices Characteristic of Specific Religions

Speaking in tongues, a practice often associated with Pentecostal and charismatic churches, is not particularly common among Christians overall. Eight-in-ten U.S. Christians say they seldom or never speak or pray in tongues.

Not surprisingly, speaking in tongues is more common within Pentecostal denominations in both the evangelical and historically black Protestant traditions, as well as nondenominational charismatic churches within the evangelical tradition. For example, 34% of nondenominational charismatic evangelicals report speaking in tongues at least weekly, as do 33% of members of Pentecostal churches in the historically black Protestant tradition.

Speaking in Tongues Uncommon for Most Christians

% of Christians who speak or pray in tongues ...

	—2007—				—2014—			
	Weekly or more %	Monthly/ yearly %	Seldom/ never %	DK/ref. %	Weekly or more %	Monthly/ yearly %	Seldom/ never %	DK/ref. %
All Christians	9	4	83	4=100	11	5	80	3=100
Protestant	9	4	84	3	10	5	82	3
<i>Evangelical</i>	11	5	82	3	11	5	81	3
<i>Nondenominational</i>	17	8	73	2	13	7	78	2
<i>Nondenominational charismatic</i>	44	14	41	1	34	14	49	4
<i>Pentecostal</i>	31	11	53	5	28	13	54	4
<i>Mainline</i>	4	3	89	4	6	3	88	3
<i>Historically black</i>	14	7	76	3	17	6	74	3
<i>Pentecostal</i>	28	12	53	7	33	9	52	6
Catholic	9	4	82	5	14	6	76	4
Orthodox Christian	12	6	72	11	11	6	78	5
Mormon	4	2	91	4	10	3	84	3
Jehovah's Witness	4	2	90	4	8	2	87	3

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Q12d, Figures may not add to 100% due to rounding.

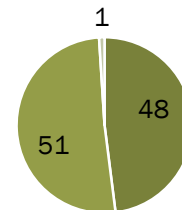
Asked only of Christians.

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About half of Buddhists surveyed (48%) say they have a shrine or temple for prayer in their home. However, the 2014 Religious Landscape Study, which was conducted in English and Spanish but not in any Asian languages, may underestimate the share of Buddhists who maintain a shrine or temple in their home. Pew Research Center's 2012 [survey of Asian Americans](#), which was conducted in English and seven Asian languages, found that 57% of Asian-American Buddhists say they have a shrine or temple in their home.

Half of Buddhists Have Shrine/Temple at Home

- Yes
- No
- Undesignated/DK/ref.



Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Q12m. Figures may not add to 100% due to rounding.

Note: "Undesignated" applies to some respondents who volunteered a specific religious affiliation (e.g. "Zen") and were later backcoded into a broader group (e.g. "Buddhists"); "undesignated" respondents were not asked this subsequent religion-specific question that was asked of other members of their broader group.

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Certain religious groups, such as Hindus, Jews and Muslims, have traditional dietary restrictions. For example, many Hindus do not eat beef, while Islamic and Jewish laws forbid the eating of pork (among other things). Nine-in-ten U.S. Muslims say they never eat pork, and two-thirds of Hindus (67%) say they do not eat beef. By contrast, most U.S. Jews (57%) say they *do* eat pork.

Most Hindus Don't Eat Beef, Most Muslims Don't Eat Pork

	Yes %	No %	Vegetarian %	Undesignated/DK %
<i>Among Hindus ...</i>				
Personally ever eat beef	29	67	2	2=100
<i>Among Jews and Muslims ...</i>				
Personally ever eat pork				
<i>Jewish</i>	57	40	1	2
<i>Muslim</i>	9	90	1	*

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Q12t/u. Figures may not add to 100% due to rounding.

Note: "Undesignated" applies to some respondents who volunteered a specific religious affiliation (e.g. "Hasidic") and were later backcoded into a broader group (e.g. "Jewish"); "undesignated" respondents were not asked this subsequent religion-specific question that was asked of other members of their broader group.

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Spiritual Experiences

Most Americans (59%) say they experience a sense of spiritual peace and well-being at least once a week, up by 7 percentage points since 2007. And 46% of Americans report feeling a deep sense of wonder about the universe on a weekly basis, also up 7 points.

Groups that exhibit the highest levels of religious observance on traditional measures of religious practice (such as worship service attendance, prayer, etc.) also are most likely to say they regularly experience a sense of spiritual peace. Fully eight-in-ten Jehovah's Witnesses (82%) and Mormons (81%), for instance, say they regularly feel a deep sense of spiritual peace, as do three-quarters of evangelical Protestants (75%) and members of the historically black Protestant tradition (73%).

However, four-in-ten religiously unaffiliated adults also say they regularly feel a deep sense of spiritual peace and well-being. And the

religiously unaffiliated are no less likely than those who identify with a religion to say they often experience a deep sense of wonder about the universe. In fact, self-described atheists and

Most Americans Experience Regular Feelings of Spiritual Peace and Well-Being

% of U.S. adults who feel a deep sense of _____ weekly or more often

	Spiritual peace and well-being			Wonder about the universe		
	2007	2014	Change	2007	2014	Change
	%	%		%	%	
Total	52	59	+7	39	46	+7
All affiliated	56	64	+8	39	45	+6
Christian	56	65	+9	38	45	+7
Protestant	60	68	+8	39	45	+6
<i>Evangelical</i>	68	75	+7	41	48	+7
<i>Mainline</i>	47	56	+9	37	43	+6
<i>Historically black</i>	65	73	+8	37	42	+5
Catholic	47	57	+10	34	42	+8
Orthodox Christian	45	53	+8	35	47	+12
Mormon	71	81	+10	40	49	+9
Jehovah's Witness	77	82	+5	49	62	+13
Non-Christian faiths	51	52	+1	51	51	-
Jewish	38	39	+1	40	42	+2
Muslim	64	64	-	53	56	+3
Buddhist	55	59	+4	57	55	-2
Hindu	49	40	-9	39	33	-6
Unaffiliated	35	40	+5	39	47	+8
Atheist	28	31	+3	37	54	+17
Agnostic	31	37	+6	48	55	+7
Nothing in particular	36	42	+6	38	43	+5
<i>Religion not important</i> ¹	29	36	+7	36	41	+5
<i>Religion important</i> ¹	44	50	+6	40	45	+5

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Q14a/b.

¹ Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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agnostics are somewhat *more* likely than members of most religious groups to say they often experience such a sense of wonder.

More than three-quarters of Americans (78%) say they feel a strong sense of gratitude or thankfulness at least once a week. Fully 82% of Christians say they regularly feel a deep sense of gratitude, as do 73% of adherents of non-Christian faiths and two-thirds of the religiously unaffiliated (67%).

A majority of U.S. adults (55%), including roughly six-in-ten Christians, think about the meaning and purpose of life at least once a week. Within Christianity, most members of historically black Protestant churches (72%) and Mormons (71%) often think about the meaning of life, as do majorities of evangelical Protestants (64%) and Orthodox Christians (63%). By comparison, 52% of Catholics and 51% of mainline Protestants say they regularly ponder the meaning of life. Among the religiously unaffiliated, 45% say they think about the meaning and purpose of life at least once a week.

More Than Three-Quarters of Americans Often Feel Deep Sense of Gratitude, Smaller Majority Regularly Ponder Meaning of Life

% of U.S. adults who ...

	Feel a strong sense of gratitude or thankfulness ...				Think about the meaning and purpose of life ...			
	Weekly or more	Monthly/yearly	Seldom/never	DK/ref.	Weekly or more	Monthly/yearly	Seldom/never	DK/ref.
	%	%	%	%	%	%	%	%
Total	78	15	6	1=100	55	26	17	1=100
All affiliated	81	14	4	1	59	25	15	1
Christian	82	13	4	1	59	25	15	1
Protestant	85	11	3	1	61	24	13	1
<i>Evangelical</i>	87	10	3	1	64	22	12	1
<i>Mainline</i>	79	15	5	1	51	30	17	1
<i>Historically black</i>	85	9	5	1	72	17	10	1
Catholic	76	18	5	1	52	28	18	1
Orthodox Christian	78	16	6	*	63	26	12	0
Mormon	89	9	1	*	71	18	10	1
Jehovah's Witness	89	5	3	3	77	9	8	7
Non-Christian faiths	73	19	7	1	53	29	17	1
Jewish	70	22	8	1	45	34	21	1
Muslim	77	14	5	3	64	24	9	3
Buddhist	73	20	6	1	59	27	14	*
Hindu	62	30	8	*	36	46	18	0
Unaffiliated	67	21	11	1	45	29	25	1
Atheist	62	24	13	1	35	32	33	*
Agnostic	64	27	8	1	46	32	22	*
Nothing in particular	69	19	11	1	47	27	25	1
<i>Religion not important</i> ¹	63	23	13	1	38	30	31	1
<i>Religion important</i> ¹	75	15	8	1	58	24	17	2

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Q14c/d. Figures may not add to 100% due to rounding.

¹ Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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Chapter 3: Views of Religious Institutions

Whether religiously affiliated or not, large majorities of Americans say churches and other religious organizations perform important roles in contemporary American society by strengthening community bonds and helping the poor and needy. Most also say religious institutions protect and strengthen morality in society. Even most atheists say religious institutions bring people together and help the poor.

However, many Americans – including most religious “nones” – also express reservations about churches and other religious organizations, saying they are too concerned with money and power, too focused on rules and too involved with politics. Even among those who are affiliated with a religious group, four-in-ten or more express these views about religious institutions in general.

This chapter looks at how Americans view religious institutions and their impact on society. These questions were not asked in the 2007 Religious Landscape Study, so the chapter does not include trend data.

Religious Institutions as Forces for Good

Almost nine-in-ten U.S. adults (89%) say religious institutions bring people together and strengthen community bonds.

Nearly as many (87%) say they play an important role in helping the poor and needy.

And three-quarters of adults say religious institutions protect and strengthen morality in society.

Christians give high marks to religious institutions for bringing people together and strengthening community bonds. Indeed, this view is expressed by roughly nine-in-ten or more members of most Christian traditions. Jehovah's Witnesses are the exception; 57% say religious institutions help bring people together and strengthen community bonds.

Among members of non-Christian faiths, large majorities also see religious institutions as unifying forces in society; 88% of Muslims, Jews and Hindus agree with this assessment. And even most religiously unaffiliated Americans say religious institutions help strengthen community bonds, including 85% of self-described agnostics, 81% of those who

Large Numbers Say Religion Is Force for Good

% who agree that churches and other religious organizations ...

	Bring people together and strengthen community bonds %	Play important role in helping poor and needy %	Protect and strengthen morality in society %
Total	89	87	75
All affiliated	91	90	82
Christian	92	90	83
Protestant	93	91	85
<i>Evangelical</i>	94	92	87
<i>Mainline</i>	93	91	82
<i>Historically black</i>	89	88	81
Catholic	91	89	82
Orthodox Christian	93	87	74
Mormon	97	94	92
Jehovah's Witness	57	68	41
Non-Christian faiths	86	82	62
Jewish	88	85	63
Muslim	88	89	83
Buddhist	86	78	65
Hindu	88	81	73
Unaffiliated	81	78	54
Atheist	75	71	31
Agnostic	85	84	52
Nothing in particular	81	78	59
<i>Religion not important¹</i>	78	76	50
<i>Religion important¹</i>	86	81	71

Source: 2014 Religious Landscape Study, conducted June 4-Sep. 30, 2014. QM5e-g.

¹ Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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describe their religion as “nothing in particular” and 75% of atheists.

Similarly, large majorities of Christians (90%), members of non-Christian faiths (82%) and religious “nones” (78%) say religious institutions play an important role in helping the poor and needy.

There are larger differences between Christians and non-Christians when it comes to views about the role of religious institutions in protecting morality in society. Fully 83% of Christians say religious institutions play an important role in protecting and strengthening morality, including 92% of Mormons and 87% of evangelical Protestants.

Far fewer members of non-Christian faiths (62%) say religious institutions help strengthen morality in society, though there is considerable variation on this question among Muslims (83%), Hindus (73%), Buddhists (65%) and Jews (63%).

A slim majority of religiously unaffiliated adults (54%) say religion helps protect morality in society, including just 31% of atheists.

Reservations about Religious Institutions

Though most Americans agree that religious institutions perform positive functions in society, about half of U.S. adults also express reservations about the conduct of religious institutions, saying they are too concerned with money and power, too focused on rules and too involved with politics.

Religiously unaffiliated people are especially critical of religious institutions. Roughly two-thirds of religious “nones” say religious institutions are too concerned with money and power (66%), focus too much on rules (68%) and are too involved with politics (67%). Within the unaffiliated, self-described atheists are especially likely to voice these opinions: Fully 83% of atheists say religious institutions are too involved with politics, 79% say they focus too much on rules and 76% say they are too concerned with money and power.

Overall, Christians are less likely to express these reservations about religious institutions. But still,

Two-Thirds of the Religiously Unaffiliated Express Reservations About Religious Institutions

% who agree that churches and other religious organizations ...

	Are too concerned with money and power	Focus too much on rules	Are too involved with politics
	%	%	%
Total	52	51	48
All affiliated	48	46	42
Christian	47	44	40
Protestant	45	42	38
<i>Evangelical</i>	42	40	34
<i>Mainline</i>	48	45	45
<i>Historically black</i>	52	42	39
Catholic	50	52	44
Orthodox Christian	54	46	57
Mormon	35	27	30
Jehovah's Witness	82	34	80
Non-Christian faiths	59	65	61
Jewish	54	59	59
Muslim	41	56	44
Buddhist	62	74	68
Hindu	53	63	53
Unaffiliated	66	68	67
Atheist	76	79	83
Agnostic	67	72	78
Nothing in particular	63	65	62
<i>Religion not important¹</i>	67	70	68
<i>Religion important¹</i>	59	59	54

Source: 2014 Religious Landscape Study, conducted June 4-Sep. 30, 2014. QM5a,b,d.

¹ Those who describe their religion as “nothing in particular” are subdivided into two groups. The “religion not important” group includes those who say (in Q.F2) religion is “not too” or “not at all” important in their lives as well as those who decline to answer the question about religion’s importance. The “religion important” category includes those who say religion is “very” or “somewhat” important in their lives.

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four-in-ten or more U.S. Christians say religious institutions are too concerned with money and power (47%), focus too much on rules (44%) and are too involved with politics (40%). Among Catholics, about half criticize religious institutions for being too concerned with money and power (50%) and for focusing too much on rules (52%).

Jehovah's Witnesses, meanwhile, are especially likely to express reservations regarding money and power (82%) and involvement in politics (80%). Jehovah's Witnesses teach their members to remain politically neutral and avoid voting in elections or lobbying the government.

Criticism of religious institutions is more common among members of non-Christian faiths than it is among Christians. For example, 65% of adherents of non-Christian religions in the U.S. say religious institutions focus too much on rules, and 61% say they are too involved with politics.

Chapter 4: Social and Political Attitudes

Overall, more Americans now identify as politically liberal than did so when the Religious Landscape Study was first conducted, while fewer U.S. adults identify themselves as political moderates. Religious “nones” are more likely than those in many Christian traditions to describe themselves as politically liberal; indeed, 39% of religious “nones” now describe themselves as liberals. However, people who *do* have a religious affiliation also have grown slightly more likely to identify as politically liberal, from 17% in the 2007 Religious Landscape Study to 20% in 2014.

Though the public has grown slightly more liberal in terms of self-described political ideology, it became slightly less Democratic and a bit more Republican between 2007 and 2014. Evangelical Protestants, who traditionally tend to identify as Republicans, are even more strongly supportive of the GOP now than when the Religious Landscape Study was first conducted. And like the GOP more broadly, evangelicals and members of other heavily Republican religious groups (such as Mormons) are more likely to take both fiscally and socially conservative positions, such as support for smaller government and opposition to same-sex marriage. They also tend to believe abortion should be illegal in most or all cases and are skeptical about human evolution through natural selection.

Meanwhile, traditionally Democratic groups, including members of historically black Protestant churches, religious “nones” and members of some non-Christian religious traditions, continue to identify with the Democratic Party in large numbers.

This chapter describes the attitudes and values of U.S. religious groups on a variety of key social and political topics, and documents how these views have changed since the first Religious Landscape Study was conducted in 2007. On some issues, such as rising support for same-sex marriage and smaller government, there has been dramatic change in recent years. But on other topics, including abortion, the views of Americans overall have held mostly steady.

Political Party and Ideology

In the 2014 Religious Landscape Study, conducted in mid-2014, 37% of those surveyed say they identify with or lean toward the Republican Party. More than four-in-ten (44%) identify with or lean toward the Democratic Party. And nearly one-in-five respondents (18%) identify as politically independent or with a party other than the GOP or the Democratic Party (and indicate that they do not lean toward either major party).¹²

There are sharp differences in political party preferences across religious groups. Most evangelical Protestants (56%) and Mormons (70%) identify with or lean toward the Republican Party.

Mainline Protestants and Catholics are more divided. Among mainline Protestants, for example, 44% support the GOP and 40% favor the Democratic Party. Among Catholics, 44% identify with or lean toward the Democratic

Political Party Affiliation

% who identify with or lean toward each party

	-----2007-----			-----2014-----		
	Rep/ lean Rep %	Dem/ lean Dem %	Ind/no lean %	Rep/ lean Rep %	Dem/ lean Dem %	Ind/no lean %
Total	35	47	18=100	37	44	18=100
All affiliated	38	45	17	41	42	17
Christian	39	44	17	43	40	17
Protestant	42	43	15	46	39	15
<i>Evangelical</i>	50	34	16	56	28	16
<i>Mainline</i>	41	43	15	44	40	16
<i>Historically black</i>	10	77	12	10	80	10
Catholic	33	48	19	37	44	19
Orthodox Christian	35	50	15	34	44	22
Mormon	65	22	13	70	19	11
Jehovah's Witness	10	15	75	7	18	75
Non-Christian faiths	18	66	16	20	61	19
Jewish	24	66	10	26	64	9
Muslim	7	69	24	17	62	21
Buddhist	18	66	15	16	69	16
Hindu	13	63	24	13	61	26
Unaffiliated	23	55	23	23	54	22
Atheist	16	65	19	15	69	17
Agnostic	24	62	14	21	64	15
Nothing in particular	24	52	25	26	49	26
<i>Religion not important</i> ¹	22	54	24	24	52	24
<i>Religion important</i> ¹	25	50	25	27	45	28

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. PARTY/PARTYLN. Figures may not add to 100% due to rounding.

¹ Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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¹² For a comprehensive analysis of trends in party identification in the U.S., including an assessment of data collected more recently than the 2014 Religious Landscape Study, see Pew Research Center's 2015 report "[A Deep Dive Into Party Affiliation.](#)"

Party, while 37% favor the Republican Party.

Fully eight-in-ten members of historically black Protestant churches are Democrats or lean toward the Democratic Party, while roughly six-in-ten or more members of non-Christian faiths do the same, including 64% of Jews and 62% of Muslims. A slim majority of religious “nones” (54%) identify with or lean toward the Democratic Party, including 69% of self-identified atheists and 64% of agnostics.

Jehovah’s Witnesses, who generally eschew politics, are distinctive in that three-quarters are strictly independent, neither identifying with nor leaning toward either party.

Overall, the Democratic Party garners somewhat less support, relative to the GOP, than it did in 2007. At the time of the first Religious Landscape Study, the share of Democratic partisans and leaners exceeded the GOP share by 12 percentage points. By the time of the 2014 study, the margin had slipped to 7 points. This pro-GOP trend is seen across a variety of religious traditions but is particularly pronounced among members of several groups who were already strongly supportive of the Republican Party, including evangelical Protestants and Mormons.

When asked to describe their political views, more than a third of respondents say they are very conservative (8%) or conservative (28%), a third say they are moderate (33%) and about a quarter describe themselves as very liberal (7%) or liberal (17%). Since the 2007 Religious Landscape Study, there has been a slight decrease in the share of Americans identifying as moderate (from 36% in 2007 to 33% in 2014) and an increase in the share identifying as liberal or very liberal (from 20% in 2007 to 24% in 2014). The percentage identifying as conservative or very conservative has held relatively steady (37% in 2007, 36% in 2014).

Most evangelical Protestants (55%) and Mormons (61%) identify as conservative. By contrast, most atheists (56%) say they are politically liberal. Other religious groups are more divided across the ideological spectrum.

Among Many Religious Groups, Modest Growth in Share Identifying as Politically Liberal

% who identify as ...

	2007				2014			
	NET Conservative	Moderate	NET Liberal	DK/ref.	NET Conservative	Moderate	NET Liberal	DK/ref.
	%	%	%	%	%	%	%	%
Total	37	36	20	7=100	36	33	24	7=100
All affiliated	40	35	17	7	42	32	20	6
Christian	42	35	16	7	44	32	18	6
Protestant	44	34	15	6	46	31	17	6
<i>Evangelical</i>	52	30	11	7	55	27	13	6
<i>Mainline</i>	36	41	18	5	37	38	20	5
<i>Historically black</i>	35	36	21	8	36	33	24	7
Catholic	36	38	18	8	37	36	22	5
Orthodox Christian	30	45	20	6	34	48	16	1
Mormon	60	27	10	3	61	27	9	4
Jehovah's Witness	21	12	17	50	20	18	12	50
Non-Christian faiths	16	37	41	6	17	35	43	5
Jewish	21	39	38	3	21	33	43	3
Muslim	24	44	26	6	22	39	33	6
Buddhist	12	32	50	6	16	36	44	4
Hindu	12	44	35	10	14	38	43	4
Unaffiliated	20	39	34	8	18	36	39	8
Atheist	14	27	50	8	10	29	56	5
Agnostic	15	39	44	3	11	40	47	3
Nothing in particular	21	40	30	9	22	36	33	9
<i>Religion not important</i> ¹	17	39	35	8	18	36	38	9
<i>Religion important</i> ¹	25	41	24	10	27	36	27	10

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. IDEO. Figures may not add to 100% due to rounding.

¹ Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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Voter Registration Status

Most Americans (69%) say they are absolutely certain they are registered to vote, while about one-in-five (19%) say they are not registered or do not know if they are registered. Smaller shares of the public say they are probably registered to vote but are uncertain (5%), or are unable to register because they are not U.S. citizens (7%).

Aside from Jehovah's Witnesses, who typically abstain from voting, majorities of all other major Christian groups are absolutely certain they are registered to vote. Most Jews (79%) and Buddhists (69%) say the same.

Smaller shares of U.S. Muslims (47%) and Hindus (32%) are absolutely certain they are registered to vote, in part because these groups have many members who are not U.S. citizens.

Although a majority of religious "nones" are absolutely certain they are registered to vote, the share saying they are not registered is higher among the unaffiliated (25%) than among affiliated Americans (17%).

Are You Registered to Vote?

	Yes, absolutely certain	Probably registered but unsure	Not registered/ don't know	Not a U.S. citizen
	%	%	%	%
Total	69	5	19	7=100
All affiliated	71	5	17	7
Christian	72	5	17	7
Protestant	75	5	17	3
<i>Evangelical</i>	73	5	18	4
<i>Mainline</i>	77	4	16	3
<i>Historically black</i>	76	4	18	2
Catholic	67	4	14	14
Orthodox Christian	60	9	18	13
Mormon	75	8	14	3
Jehovah's Witness	17	5	64	14
Non-Christian faiths	64	6	19	11
Jewish	79	5	14	2
Muslim	47	5	24	24
Buddhist	69	7	19	5
Hindu	32	4	13	51
Unaffiliated	62	7	25	6
Atheist	67	8	21	4
Agnostic	69	8	21	2
Nothing in particular	59	7	27	7
<i>Religion not important</i> ¹	61	7	26	6
<i>Religion important</i> ¹	57	7	28	8

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. REG. Figures may not sum to 100% due to rounding.

¹ Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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Role of Government

As of 2014, more Americans say they would prefer a smaller government providing fewer services (51%) to a bigger government offering more services (42%).

Support for smaller government has grown in recent years. In 2007, respondents were slightly more likely to favor a bigger government (46%) than a smaller government (43%).

Support for small government has increased by 17 percentage points among Republicans and those who lean toward the Republican Party (from 61% in 2007 to 78% in 2014), while there has been relatively little change in support for small government among Democrats (31% vs. 32%).¹³ Among religious groups, support for smaller government has grown particularly rapidly among two traditionally Republican groups – evangelical Protestants and Mormons. Orthodox Christians also express much more support for limited government now as compared with 2007.

¹³ The divergence in attitudes between Republicans and Democrats on this question and a subsequent question about whether environmental regulations are worth the cost are reflective of partisan polarization that has taken place in U.S. politics in recent decades. For more analysis of political polarization, see Pew Research Center's June 2014 report "[Political Polarization in the American Public](#)."

Rising Support for Smaller Government

% who say they prefer a smaller government providing fewer services to a larger government providing more services

	2007	2014	Change
	%	%	
Total	43	51	+8
All affiliated	43	53	+10
Christian	43	54	+11
Protestant	45	57	+12
<i>Evangelical</i>	48	64	+16
<i>Mainline</i>	51	59	+8
<i>Historically black</i>	18	23	+5
Catholic	39	48	+9
Orthodox Christian	42	61	+19
Mormon	56	75	+19
Jehovah's Witness	23	32	+9
Non-Christian faiths	36	39	+3
Jewish	40	40	–
Muslim	20	23	+3
Buddhist	35	40	+5
Hindu	31	40	+9
Unaffiliated	41	47	+6
Atheist	38	41	+3
Agnostic	48	50	+2
Nothing in particular	39	47	+8
<i>Religion not important¹</i>	44	49	+5
<i>Religion important¹</i>	35	45	+10
Political party			
Republican/lean Rep.	61	78	+17
Democrat/lean Dem.	31	32	+1

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. QB20.

¹ Those who describe their religion as “nothing in particular” are subdivided into two groups. The “religion not important” group includes those who say (in Q.F2) religion is “not too” or “not at all” important in their lives as well as those who decline to answer the question about religion's importance. The “religion important” category includes those who say religion is “very” or “somewhat” important in their lives.

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Another issue that divides the public is the role of the government in helping the poor. Half of U.S. adults believe government aid does more good than harm because people can't get out of poverty until their basic needs are met, while 44% say government aid to the poor does more harm than good by making people too dependent on government assistance.¹⁴ This question was not asked as part of the 2007 Religious Landscape Study.

Like views on size of government, the public divide on government aid also is closely tied to political party affiliation. About seven-in-ten Americans who identify as or lean Republican (69%) say government aid to the poor does more harm than good. A similar share of Democrats (70%) believe the opposite: They say such aid does more good than harm.

Religious groups that tend to favor the Republican Party express the most support for the idea that government aid to the poor does more harm than good. More than six-in-ten Mormons (64%) express this view, as do 56% of evangelical Protestants. By contrast, two-thirds of those in the historically black Protestant tradition (66%) say government aid to the poor does more good than harm, as do 65% of Jews and 58% of the religiously unaffiliated. Mainline Protestants and Catholics are closely divided on this issue.

Views on Government Aid to the Poor

% who say government aid to the poor does ...

	More good than harm %	More harm than good %	Other/ DK %
Total	50	44	6=100
All affiliated	47	47	6
Christian	46	49	6
Protestant	45	49	6
<i>Evangelical</i>	38	56	6
<i>Mainline</i>	46	48	6
<i>Historically black</i>	66	27	7
Catholic	48	46	5
Orthodox Christian	49	47	4
Mormon	31	64	4
Jehovah's Witness	60	31	9
Non-Christian faiths	65	28	7
Jewish	65	29	6
Muslim	63	30	7
Buddhist	73	22	5
Hindu	58	33	9
Unaffiliated	58	36	6
Atheist	74	23	4
Agnostic	65	29	6
Nothing in particular	53	41	6
<i>Religion not important¹</i>	55	39	6
<i>Religion important¹</i>	52	42	6
Political party			
Republican/lean Rep.	26	69	5
Democrat/lean Dem.	70	25	5

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. QB2b. Figures may not add to 100% due to rounding.

¹ Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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¹⁴ Pew Research Center also asked this question more recently in a [smaller survey in February 2015](#) and found similar views among Americans overall.

Views on Environmental Regulations

A majority of Americans (57%) say stricter environmental laws and regulations are worth the cost, while 38% say such laws cost too many jobs and hurt the economy.

Support for environmental regulation is down modestly since 2007, when roughly six-in-ten U.S. adults (61%) and majorities across most major religious groups said stricter laws were worth the cost.

More specifically, there has been a sharp decrease in support for stricter environmental laws among Republicans and those who lean toward the GOP (13 percentage points), and a slight *increase* in support among Democrats (3 points) since 2007. Support for stricter environmental laws remains high among some heavily Democratic religious groups, such as atheists (79%), while it has declined considerably among Mormons (from 55% in 2007 to 42% in 2014) and evangelical Protestants (54% vs. 45%).

Environmental Regulations

% who say stricter environmental regulations are worth the cost

	2007 %	2014 %	Change
Total	61	57	-4
All affiliated	59	54	-5
Christian	58	52	-6
Protestant	57	51	-6
<i>Evangelical</i>	54	45	-9
<i>Mainline</i>	64	56	-8
<i>Historically black</i>	52	58	+6
Catholic	60	55	-5
Orthodox Christian	60	66	+6
Mormon	55	42	-13
Jehovah's Witness	60	54	-6
Non-Christian faiths	75	72	-3
Jewish	77	71	-6
Muslim	69	67	-2
Buddhist	75	77	+2
Hindu	67	69	+2
Unaffiliated	69	68	-1
Atheist	75	79	+4
Agnostic	78	76	-2
Nothing in particular	66	64	-2
<i>Religion not important</i> ¹	72	68	-4
<i>Religion important</i> ¹	59	57	-2
Political party			
Republican/lean Rep.	52	39	-13
Democrat/lean Dem.	69	72	+3

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. QB2c.

¹ Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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Homosexuality and Same-Sex Marriage

Most Americans (62%) say homosexuality should be accepted by society, while only half as many (31%) say homosexuality should be discouraged. Acceptance of homosexuality is up by 12 points nationally since 2007, and has increased significantly among nearly every major religious group during that time.

Seven-in-ten Catholics and two-thirds of mainline Protestants now say homosexuality should be accepted by society. By contrast, 36% of both evangelical Protestants and Mormons say the same, although both groups are substantially more accepting of homosexuality today than they were in 2007.

Large majorities of Jews (81%), Buddhists (88%), Hindus (71%) and religious “nones” (83%) say homosexuality should be accepted by society.

Acceptance of Homosexuality Up Among Nearly All Religious Groups

% who say homosexuality should be accepted by society

	2007	2014	Change
	%	%	
Total	50	62	+12
All affiliated	46	55	+9
Christian	44	54	+10
Protestant	38	48	+10
<i>Evangelical</i>	26	36	+10
<i>Mainline</i>	56	66	+10
<i>Historically black</i>	39	51	+12
Catholic	58	70	+12
Orthodox Christian	48	62	+14
Mormon	24	36	+12
Jehovah's Witness	12	16	+4
Non-Christian faiths	74	76	+2
Jewish	79	81	+2
Muslim	38	45	+7
Buddhist	82	88	+6
Hindu	48	71	+23
Unaffiliated	71	83	+12
Atheist	80	94	+14
Agnostic	83	94	+11
Nothing in particular	67	78	+11
<i>Religion not important¹</i>	74	83	+9
<i>Religion important¹</i>	59	70	+11

Among those who...

Know someone who is gay	-	67	-
Do not know someone who is gay	-	41	-

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. QB2a. The question about knowing someone who is gay was not asked in 2007, therefore trend data are unavailable.

¹ Those who describe their religion as “nothing in particular” are subdivided into two groups. The “religion not important” group includes those who say (in Q.F2) religion is “not too” or “not at all” important in their lives as well as those who decline to answer the question about religion’s importance. The “religion important” category includes those who say religion is “very” or “somewhat” important in their lives.

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The belief that homosexuality should be accepted by society also is tied to knowing someone who is gay. Among respondents who report knowing someone who is gay or lesbian, fully two-thirds say homosexuality should be accepted by society, while roughly four-in-ten of those who do not know someone who is gay say the same. About four-in-five Americans (81%) say they know someone who is gay or lesbian, including majorities across most major religious groups.

Slightly more than half of respondents in the 2014 Religious Landscape Study (53%) said they favor allowing gay and lesbian couples to marry legally. Although the 2007 Landscape Study did not ask about same-sex marriage, other surveys have found that [support for same-sex marriage has increased dramatically](#) in recent years. And the [most recent Pew Research polling on this question](#), conducted in July 2015, found that 54% of U.S. adults now say same-sex marriage should be legally permitted.

The 2014 Religious Landscape Study finds that most members of non-Christian faiths and religious “nones” are in favor of same-sex marriage. This includes two-thirds or more of Buddhists, Jews and Hindus as well as more than three-quarters of the unaffiliated. About nine-in-ten atheists (92%) and agnostics (91%) support same-sex marriage, as do eight-in-ten of those whose religion is “nothing in particular” and who say religion is not important to them.

Among Christians, most

Support for Same-Sex Marriage

% who say they favor or oppose allowing gay and lesbian couples to marry legally

	Favor %	Oppose %	Don't know %
Total	53	39	8=100
All affiliated	46	46	8
Christian	44	48	8
Protestant	39	53	8
<i>Evangelical</i>	28	64	7
<i>Mainline</i>	57	35	8
<i>Historically black</i>	40	52	9
Catholic	57	34	9
Orthodox Christian	54	41	5
Mormon	26	68	6
Jehovah's Witness	14	76	10
Non-Christian faiths	73	21	6
Jewish	77	18	5
Muslim	42	52	6
Buddhist	84	13	3
Hindu	68	23	9
Unaffiliated	78	16	6
Atheist	92	4	3
Agnostic	91	6	3
Nothing in particular	72	21	7
<i>Religion not important¹</i>	80	14	6
<i>Religion important¹</i>	61	30	9
Among those who...			
Know someone who is gay	58	35	7
Do not know someone who is gay	31	58	10

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. QB22. Figures may not add to 100% due to rounding.

¹ Those who describe their religion as “nothing in particular” are subdivided into two groups. The “religion not important” group includes those who say (in Q.F2) religion is “not too” or “not at all” important in their lives as well as those who decline to answer the question about religion’s importance. The “religion important” category includes those who say religion is “very” or “somewhat” important in their lives.

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Catholics (57%), mainline Protestants (57%) and Orthodox Christians (54%) favor same-sex marriage. There is far less support for same-sex marriage among evangelical Protestants (28%), Mormons (26%) and Jehovah's Witnesses (14%). There is, however, a strong generational divide in views about same-sex marriage across religious traditions, including among evangelicals; young adults in the evangelical Protestant tradition are far more supportive of same-sex marriage than are older evangelicals (see page 35). These differences by generation mirror those seen among the public as a whole.

Among Americans who know someone who is gay, most (58%) say they support same-sex marriage. However, among those who do not know someone who is gay, the share saying they favor same-sex marriage drops to about three-in-ten (31%).

Views on Abortion

Slightly more than half of U.S. adults say abortion should be legal in all (20%) or most (33%) cases, while fewer say it should be *illegal* in all (16%) or most (27%) cases.

Views on abortion laws have remained relatively stable in recent years among the general public as a whole and across many major religious groups.

Opinions on this issue continue to vary widely by religious tradition. Clear majorities of mainline Protestants (60%) and most major non-Christian groups express support for legal abortion, as do nearly three-quarters of people with no religious affiliation (73%). Far fewer evangelical Protestants (33%), Mormons (27%) and Jehovah's Witnesses (18%) believe abortion should be legal in most or all cases. Roughly half of Catholics (48%) and members of historically black Protestant churches (52%) say abortion should be legal in all or most cases.

Public Opinion on Abortion Laws Largely Steady

% who say abortion should be mostly or entirely ...

	2007			2014		
	NET Legal	NET Illegal	DK/ref.	NET Legal	NET Illegal	DK/ref.
	%	%	%	%	%	%
Total	51	42	6=100	53	43	4=100
All affiliated	47	46	6	47	49	4
Christian	46	48	7	45	51	4
Protestant	45	49	6	44	52	4
<i>Evangelical</i>	33	61	6	33	63	4
<i>Mainline</i>	62	32	7	60	35	4
<i>Historically black</i>	47	45	8	52	42	6
Catholic	48	45	7	48	47	5
Orthodox Christian	62	30	8	53	45	1
Mormon	27	70	4	27	70	2
Jehovah's Witness	16	77	7	18	75	7
Non-Christian faiths	77	19	4	75	21	4
Jewish	84	14	2	83	15	2
Muslim	48	48	4	55	37	9
Buddhist	81	13	6	82	17	1
Hindu	69	24	7	68	29	3
Unaffiliated	70	24	6	73	23	4
Atheist	82	13	5	87	11	2
Agnostic	83	14	3	87	11	2
Nothing in particular	66	27	6	67	29	5
<i>Religion not important</i> ¹	76	19	5	76	20	4
<i>Religion important</i> ¹	56	36	8	55	39	6

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. QB21. Figures may not add to 100% due to rounding.

¹ Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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Women in the Workforce

Two-thirds of Americans say having more women in the workforce over the last 50 years has been a change for the better, compared with just 9% who say it has been a change for the worse. One-in-five U.S. adults say it hasn't made much of a difference. This question was not asked as part of the 2007 Religious Landscape Study.

Large majorities of most major religious groups are in agreement that having more women in the workforce has been a change for the better. Two exceptions are Mormons and Jehovah's Witnesses, among whom about half share this view. Still, members of these groups are considerably more likely to say that having more working women has been a positive rather than negative change.

Women are only modestly more likely than men to say having more women in the workforce has been a change for the better (69% vs. 65%).

High Levels of Support for Working Women

% who say having more women in the workforce has been a change for the ...

	Better %	Worse %	Not much difference %	Mixed/DK/ ref. %
Total	67	9	20	4=100
All affiliated	65	10	20	4
Christian	64	11	21	4
Protestant	63	12	21	4
<i>Evangelical</i>	58	15	22	5
<i>Mainline</i>	69	8	19	3
<i>Historically black</i>	69	6	22	3
Catholic	69	7	21	3
Orthodox Christian	70	8	17	5
Mormon	49	23	21	7
Jehovah's Witness	52	17	24	7
Non-Christian faiths	76	6	14	4
Jewish	79	6	11	4
Muslim	67	7	21	4
Buddhist	80	6	12	2
Hindu	83	1	12	4
Unaffiliated	75	5	17	3
Atheist	84	2	12	2
Agnostic	82	4	12	2
Nothing in particular	71	6	20	4
<i>Religion not important</i> ¹	72	5	19	4
<i>Religion important</i> ¹	70	6	21	3
Men	65	8	23	4
Women	69	10	17	4

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. QB1b. Figures may not add to 100% due to rounding.

¹ Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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Views on Childbearing

More than half of Americans (55%) say more people having children without getting married has been a change for the worse, while few (5%) say it has been a change for the better. Roughly a third (35%) say it has not made much difference for society. This question was not asked as part of the 2007 Religious Landscape Study.

Majorities of all major Christian traditions say the trend toward childbearing outside marriage has been a change for the worse. This view is most common among Mormons (82%), Jehovah's Witnesses (79%) and evangelical Protestants (73%). Smaller majorities of mainline Protestants (58%) and about half of those in the historically black Protestant tradition (55%) and Catholics (53%) say this has been a negative trend.

By contrast, religious "nones" are less likely to see the increase in childbearing outside marriage as a change for the worse. Roughly half of religiously unaffiliated people (51%) say this trend does not make much difference.

While most married respondents say people having children outside of marriage is a change for the worse (63%), people who are not married are more divided on whether this is a change for the worse (48%) or has not made much difference (40%).

Many Say More Children Being Born Out of Wedlock Is Change for the Worse

% saying more people having children outside of marriage has been a change for the ...

	Not much Mixed/ Better Worse difference DK/ref.			
	%	%	%	%
Total	5	55	35	5=100
All affiliated	4	61	30	5
Christian	4	63	29	4
Protestant	3	66	27	4
<i>Evangelical</i>	2	73	21	3
<i>Mainline</i>	4	58	34	5
<i>Historically black</i>	6	55	35	4
Catholic	6	53	36	5
Orthodox Christian	7	67	21	5
Mormon	3	82	12	3
Jehovah's Witness	6	79	13	2
Non-Christian faiths	7	43	43	7
Jewish	5	47	42	6
Muslim	5	60	30	5
Buddhist	11	33	48	8
Hindu	6	46	38	9
Unaffiliated	7	36	51	6
Atheist	11	24	59	6
Agnostic	6	34	55	5
Nothing in particular	6	39	49	6
<i>Religion not important¹</i>	6	35	54	5
<i>Religion important¹</i>	7	45	42	6
Married	3	63	30	4
Unmarried	6	48	40	5

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. QB1c. Figures may not add to 100% due to rounding.

¹ Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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Immigration

Americans' views about the growing number of immigrants in the population are mixed. In the 2014 Religious Landscape Study, about a quarter (26%) say this trend has been a change for the better, 35% say it has been a change for the worse and 30% say it has not made much difference. This question was not asked as part of the 2007 Religious Landscape Study.

There is substantial disagreement among Christian groups on this question. About half of evangelical Protestants (48%) say the growing number of immigrants has been a change for the worse, while just 17% view it as a change for the better. By contrast, only about a quarter of members of the historically black Protestant tradition (25%) and Orthodox Christians (24%) say having more immigrants in the population has been a change for the worse.

About half of U.S. Muslims (51%) and 61% of Hindus say more immigrants is a change for the better; majorities of both groups are immigrants themselves.

Among the unaffiliated, 47% of atheists say the growing immigrant population has been a change for the better, as do 40% of agnostics. Fewer say this among those who describe their religion as "nothing in particular."

Younger adults (ages 18 to 49) are more likely than Americans ages 50 and older to say recent immigration has been a positive societal change. And Hispanics are more likely than non-Hispanic whites to say increased immigration

Public Divided on Immigration

% saying a growing population of immigrants has been a change for the ...

	Not much Mixed/ Better Worse difference DK/ref.			
	%	%	%	%
Total	26	35	30	9=100
All affiliated	24	38	29	9
Christian	22	39	29	9
Protestant	19	43	29	9
<i>Evangelical</i>	17	48	25	10
<i>Mainline</i>	21	41	29	8
<i>Historically black</i>	25	25	42	8
Catholic	29	33	30	8
Orthodox Christian	42	24	22	12
Mormon	23	37	26	14
Jehovah's Witness	25	30	38	7
Non-Christian faiths	42	18	29	10
Jewish	41	20	30	9
Muslim	51	15	27	7
Buddhist	38	12	38	11
Hindu	61	10	21	8
Unaffiliated	33	25	35	7
Atheist	47	14	32	6
Agnostic	40	19	33	8
Nothing in particular	28	29	36	8
<i>Religion not important¹</i>	32	26	36	7
<i>Religion important¹</i>	23	33	35	9
Native born	22	39	31	9
Foreign born	48	14	29	9

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. QB1a. Figures may not add to 100% due to rounding.

¹ Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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has been a positive change. A plurality of Hispanic Catholics, for example, say the nation's growing population of immigrants has been a change for the better (45%). Among white Catholics, by contrast, a plurality (44%) express the view that growing numbers of immigrants has been a change for the worse.

Evolution

Roughly six-in-ten respondents in the 2014 Religious Landscape Study (62%) say humans have evolved over time, while about a third (34%) say humans have always existed in their present form, similar to other [recent Pew Research surveys](#). This question was not asked as part of the 2007 Religious Landscape Study.

Among those who believe that humans evolved, there is disagreement over whether this evolution has been due to natural processes or guided by a supreme being. A third of U.S. adults believe evolution has occurred due to natural processes, while a quarter say a supreme being guided evolution.

About two-thirds of Catholics (66%) and mainline Protestants (65%) believe humans evolved over time. By contrast, most Jehovah's Witnesses (74%) and evangelical Protestants (57%) and about half of Mormons (52%) reject this view, saying human beings have always existed in their present form.

Atheists (95%) and agnostics

Roughly Half of Christians, Nearly All Atheists and Agnostics Believe in Human Evolution

% who say humans ...

	Evolved over time %	Due to natural processes %	Guided by supreme being %	DK/ref. %	Always existed in present form %	DK/ref. %
Total	62	33	25	4	34	4=100
All affiliated	55	24	28	4	40	5
Christian	53	21	29	4	42	5
Protestant	48	17	28	3	47	5
<i>Evangelical</i>	38	11	25	2	57	5
<i>Mainline</i>	65	28	31	5	30	5
<i>Historically black</i>	50	16	31	3	45	5
Catholic	66	31	31	4	29	5
Orthodox Christian	59	29	25	5	36	5
Mormon	42	11	29	2	52	7
Jehovah's Witness	20	6	15	0	74	5
Non-Christian faiths	78	55	18	5	18	4
Jewish	81	58	18	5	16	3
Muslim	53	25	25	3	41	6
Buddhist	86	67	13	6	13	1
Hindu	80	62	14	3	17	3
Unaffiliated	82	63	14	4	15	3
Atheist	95	91	2	1	5	*
Agnostic	96	83	8	4	3	2
Nothing in particular	76	53	19	5	20	4
<i>Religion not important</i> ¹	85	68	12	5	12	3
<i>Religion important</i> ¹	65	33	27	6	31	4
College degree	73	44	25	5	24	3
Less than college degree	57	28	25	4	38	5

Source: 2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. QB30/QB30b. Figures may not add to 100% and nested figures may not add to subtotals due to rounding.

¹ Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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(96%) in the survey nearly universally say humans evolved over time, and most believe that evolution has occurred through natural processes. Majorities of Buddhists, Hindus and Jews also hold this view.

Overall, respondents with a college degree are more likely than those with less education to say humans evolved over time due to natural selection. However, the impact of education varies across religious groups. Members of mainline and historically black Protestant churches, Catholics and religious “nones” with a college degree all are more likely than their less well-educated counterparts to say humans evolved over time. But evangelical Protestants with a college degree are no more likely than those without a college degree to say humans have evolved.

Appendix A: Methodology

The centerpiece of Pew Research Center's 2014 Religious Landscape Study is a nationally representative telephone survey conducted June 4-Sept. 30, 2014, among a sample of 35,071 U.S. adults. Approximately 60% of the interviews were conducted with respondents reached on cellphones (n=21,160) and 40% were completed on landlines (n=13,911). A minimum of 300 interviews were conducted in every state and the District of Columbia. Interviewing was conducted in English and Spanish. The survey is estimated to cover 97% of the non-institutionalized U.S. adult population; 3% of U.S. adults are not reachable by telephone or do not speak English or Spanish well enough to participate in the survey. No adjustments have been made to the survey's estimates of the religious composition of the U.S. population to attempt to account for the small amount of non-coverage.

Key Features of the 2014 Religious Landscape Study National Telephone Survey

Sample size	35,071 adults, including a minimum of 300 interviews in every state and the District of Columbia
Interview Dates	June 4-Sept. 30, 2014
Mode	Telephone, cellphones and landlines
Languages	English & Spanish
Topics	Religious identity, religious upbringing, religious intermarriage, religious beliefs and practices, social and political values, demographics

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014

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Data collection was divided equally among three research firms – Abt SRBI, Princeton Survey Research Associates International (PSRAI) and Social Science Research Solutions (SSRS). Abt SRBI served as the lead research firm coordinating the data collection, providing the sampling plan and producing the survey weights. Both the landline and cellphone samples were provided by Marketing Systems Group (MSG).

The size of the national sample is unusually large for a religion survey. There are two main reasons for this. First, the large sample size makes it possible to estimate the religious composition of the U.S. with a high degree of precision. After taking into account the survey's design effect (based on the sample design and the survey weights), the margin of error for results based on the full sample is +/- 0.6 percentage points.

Second, the large sample size makes it possible to describe the demographic characteristics of a wide variety of religious groups, including relatively small groups that cannot be analyzed using data from smaller surveys. With more than 35,000 respondents in total, the Religious Landscape Study includes interviews with roughly 350 people in religious groups that account for just 1% of

the U.S. population, and with 100 or more people in religious groups that are as small as three-tenths of 1% of the overall population. For instance, the study includes interviews with 245 Jehovah's Witnesses, a group that accounts for less than 1% of the U.S. population and is typically represented by only a few dozen respondents in smaller surveys.

Sample Design

The national survey employed a dual-frame (cellphone and landline) random-digit dialing (RDD) approach to yield a nationally representative sample that included a minimum of 300 completed interviews in every state. This was accomplished by first allocating the total expected number of interviews (~35,000) to states in proportion to their respective share of the national adult population. At this stage, 16 states (including the District of Columbia) were identified in which the proportional allocation would result in fewer than 300 interviews. These 16 states were oversampled to obtain at least 300 interviews in each of them, while the remaining 35 states were undersampled proportionately. The weighting of the data (described below) ensures that all states are represented in their proper proportion in the national weighted estimates.

The allocation of sample to the landline or cellphone RDD frame was customized for each state to reflect state-level variation in telephone usage. The amount of sample allocated to cellphone numbers ranged from a low of 35% in Rhode Island to a high of 84% in Mississippi.

The landline sample was drawn from MSG's 1+ assignment-assisted RDD sampling frame. The cellphone sample was also drawn by MSG, using their Cell-WINS activity flags. The Cell-WINS service appends activity code information to each sampled record, flagging it as active, inactive or "unknown." In the initial cell sample, 59% of numbers were flagged as active, 40% were flagged as inactive and 1% were flagged as unknown. The cell sample was managed such that active and "unknown" numbers were oversampled while inactive numbers were undersampled. Oversampling cellphone numbers flagged as active or "unknown" helps to control survey costs by increasing the amount of interviewer time spent dialing eligible numbers. Retaining some numbers flagged as inactive ensures that the survey's coverage rate was not affected. The weighting of the data corrects for the undersampling of flagged-inactive numbers so that they are represented in their proper proportion in the weighted estimates.

Interviewing

Sampled telephone numbers were called as many as seven times in an effort to obtain a completed interview. Numbers flagged as “callbacks” (i.e., numbers at which a respondent had begun the interview without completing the survey) were called back an additional two times during the final four weeks of the survey period. Refusal conversion was attempted in instances of soft refusals in both the landline and cellphone frames. Calls were staggered over times of day and days of the week to maximize the chance of making contact with potential respondents. Each number received at least one daytime call.

In the landline sample, interviewers asked to speak with the youngest adult at home at the time of the call. In the cellphone sample, interviews were conducted with the person who answered the phone provided the person was age 18 or older. Respondents reached on cellphones were offered a reimbursement of \$5 for their cellphone minutes used participating in the survey.

In an effort to maximize the number of interviews with adults who primarily speak Spanish, the study utilized a special protocol in which sampled telephone numbers that service areas with sizable Hispanic populations were dialed by bilingual Spanish- and English-speaking interviewers. Two flags were created in each frame (landline and cellphone) to identify cases with a relatively high probability of requiring Spanish administration. In the landline RDD sample, the first flag identified telephone exchanges with an estimated Hispanic incidence of 65% or higher. In the cell frame, the first flag identified numbers that belonged to rate centers (i.e., billing centers) with an estimated Hispanic incidence of 70% or higher. These numbers were dialed exclusively by bilingual interviewers capable of conducting the interview in either English or Spanish. There was just one exception to this rule; respondents who completed part of the interview but did not finish the survey and who spoke English were eligible to be called back subsequently by interviewers who spoke only English.

Each frame (landline and cellphone) also included a second Hispanic incidence flag. The second flag in the landline sample identified exchanges with an estimated Hispanic incidence of 60% to 64.99%. The second flag in the cell frame identified numbers associated with rate centers with an estimated Hispanic incidence of 65% to 69.99%. In the event that the research firms that conducted the interviewing had bilingual interviewing capacity over and above that needed to dial numbers associated with the first flag, bilingual interviewers were then assigned to numbers identified with the second flag.

Ultimately, 3.8% of all interviews were conducted in Spanish, including 4.6% in the cellphone sample and 2.5% in the landline frame.

Weighting

National- and State-Level Weighting

The national- and state-level results included in this report are based on weighted estimates. The weighting was conducted in two stages. The first stage in the weighting produced base weights that account for several factors, including: 1) the probability of selection of the telephone number, computed separately for each of 102 sampling strata defined by the cross-classification of sample frame (landline and cellphone) and state (including the District of Columbia); 2) the oversampling of “active” numbers in the cell frame; 3) the within-household selection of one respondent per household in the landline frame; and 4) the overlap between the cell and landline frames.

The second stage of the weighting calibrated the base-weighted data to demographic benchmarks for the population covered by the survey. This was performed via iterative proportional fitting (or “raking”). The raking procedure aligned survey respondents to population benchmarks on the following dimensions within each state:

- Gender by age
- Gender by education level
- Education level by age
- Race/ethnicity
- Telephone service
- Region of state (except for the District of Columbia)

Most of the demographic weighting parameters came from the Census Bureau’s 2012 American Community Survey (ACS) one-year estimates, which was the most current data source available at the time the data were weighted. The ACS parameters were calculated for adults ages 18 and older residing in households in each state, excluding those living in institutionalized group quarters. The telephone service parameter for each state was constructed from model-based estimates released by the National Center for Health Statistics (NCHS) National Health Interview Survey (NHIS) for the year 2012. Since the cellphone-only adult population has increased every year since 2012, these state-level estimates were updated using 2013 NCHS data to reflect regional trends. The region parameter was specific to each state and was computed based on the 2012 ACS five-year estimates for adults living in each county in the U.S.

The distribution of the raked weights was examined separately for each state, and customized trimming was performed at the state level to prevent individual interviews from having too much influence on the final results and to reduce the variance of the weights at the state level. Finally, the weights for each state were scaled to correct for the oversampling of smaller states and the

corresponding undersampling of larger states. This ensures that all states are represented in their proper proportion in the weighted estimates included in this report.

Metropolitan Area Weighting

In addition to providing estimates for the nation as a whole and for all 50 states and the District of Columbia, the national survey obtained interviews from 250 or more respondents in 22 of the nation's largest Metropolitan Statistical Areas (MSAs): Atlanta, Baltimore, Boston, Chicago, Dallas, Detroit, Houston, Los Angeles, Miami, Minneapolis, New York City, Philadelphia, Phoenix, Pittsburgh, Providence, Riverside (Calif.), St. Louis, San Diego, San Francisco, Seattle, Tampa and the Washington, D.C., metro area (including the District of Columbia as well as parts of Maryland, Virginia and West Virginia).

Some MSAs span multiple states, which necessitated weighting each MSA separately. Like the national- and state-level weights, each MSA weight was calculated in two stages, beginning with the same first-stage (base) weight as in the national- and state-level weights. In the second stage, the base weight was adjusted for each MSA via raking to align survey respondents to population benchmarks on the following dimensions within each MSA:

- Gender by age
- Gender by education level
- Education level by age
- Race/ethnicity
- Telephone service

The demographic weighting parameters came from an analysis of the Census Bureau's 2012 ACS five-year estimates, which was the most current data source available at the time the survey data were weighted. The ACS parameters were calculated for adults ages 18 and older residing in households in each MSA, excluding those living in institutionalized group quarters. The telephone service parameter was constructed from sub-state-level estimates released by the NCHS for the year 2012. Since the cellphone-only adult population has increased every year since 2012, these sub-state-level estimates were updated using 2013 NCHS data to reflect national trends.

Design Effect and Margins of Error

Weighting and survey design features that depart from simple random sampling (e.g., the oversampling of less populous states) tend to result in a loss of precision in survey estimates. This loss of precision, known as the design effect, is incorporated in all margins of error, standard errors and tests of statistical significance included in this report.

Generally speaking, larger sample sizes are associated with smaller margins of sampling error, and smaller sample sizes are associated with larger margins of error. The margin of error for national estimates from this survey is +/- 0.6 percentage points. The margins of error for subgroups are larger. The accompanying tables present sample sizes and corresponding margins of error for the religious traditions discussed throughout much of this report, as well as for each state and the MSAs analyzed here and online. Sample sizes and margins of error for other groups are available upon request.

In addition to sampling error, one should bear in mind that question wording and

Sample Sizes and Margins of Error for Religious Traditions

	Sample size	Margin of error
Full sample	35,071	+/- 0.6 percentage points
Christian	25,048	+/- 0.8 percentage points
Protestant	16,592	+/- 0.9 percentage points
<i>Evangelical</i>	8,593	+/- 1.3 percentage points
<i>Mainline</i>	6,083	+/- 1.6 percentage points
<i>Historically black</i>	1,916	+/- 2.7 percentage points
Catholic	7,202	+/- 1.4 percentage points
Orthodox Christian	186	+/- 9.2 percentage points
Mormon	664	+/- 4.9 percentage points
Jehovah's Witness	245	+/- 7.2 percentage points
Other Christian	159	+/- 9.8 percentage points
Non-Christian faiths	2,244	+/- 2.6 percentage points
Jewish	847	+/- 4.2 percentage points
Muslim	237	+/- 7.7 percentage points
Buddhist	264	+/- 7.7 percentage points
Hindu	199	+/- 8.7 percentage points
Other world religions	92	Not reported on
Other faiths	605	+/- 5.0 percentage points
Religiously unaffiliated	7,556	+/- 1.4 percentage points
Atheist	1,098	+/- 3.7 percentage points
Agnostic	1,474	+/- 3.1 percentage points
Nothing in particular	4,984	+/- 1.7 percentage points
<i>Religion not important</i> ¹	2,969	+/- 2.2 percentage points
<i>Religion important</i> ¹	2,015	+/- 2.6 percentage points

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014

¹Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

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practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls. For example, in surveys like this one that are conducted in English and Spanish, estimates for religious groups with large numbers of people who speak other languages (e.g., Buddhists, Muslims and others) may be biased toward the English- and Spanish-speaking subsets of these populations.

Sample Size and Margin of Error for Each State and Metropolitan Area

State	Sample size	Margin of error	State	Sample size	Margin of error
Alabama	511	+/- 5.4 percentage points	Pennsylvania	1,366	+/- 3.1 percentage points
Alaska	310	+/- 6.9 percentage points	Rhode Island	305	+/- 8.5 percentage points
Arizona	653	+/- 4.7 percentage points	South Carolina	495	+/- 5.1 percentage points
Arkansas	311	+/- 6.6 percentage points	South Dakota	305	+/- 7.1 percentage points
California	3,697	+/- 2.0 percentage points	Tennessee	661	+/- 4.8 percentage points
Colorado	504	+/- 5.2 percentage points	Texas	2,535	+/- 2.2 percentage points
Connecticut	377	+/- 6.1 percentage points	Utah	315	+/- 7.1 percentage points
Delaware	301	+/- 7.3 percentage points	Vermont	306	+/- 6.8 percentage points
District of Columbia	303	+/- 7.2 percentage points	Virginia	882	+/- 4.1 percentage points
Florida	2,020	+/- 2.5 percentage points	Washington	714	+/- 4.3 percentage points
Georgia	968	+/- 3.6 percentage points	West Virginia	309	+/- 6.7 percentage points
Hawaii	312	+/- 7.4 percentage points	Wisconsin	600	+/- 4.7 percentage points
Idaho	320	+/- 6.6 percentage points	Wyoming	316	+/- 6.9 percentage points
Illinois	1,326	+/- 3.1 percentage points			
Indiana	654	+/- 4.6 percentage points	Metropolitan area	Sample size	Margin of error
Iowa	330	+/- 6.4 percentage points	Atlanta	510	+/- 5.1 percentage points
Kansas	307	+/- 6.7 percentage points	Baltimore	250	+/- 8.4 percentage points
Kentucky	439	+/- 5.7 percentage points	Boston	498	+/- 6.1 percentage points
Louisiana	465	+/- 5.3 percentage points	Chicago	867	+/- 4.1 percentage points
Maine	303	+/- 7.0 percentage points	Dallas	659	+/- 4.6 percentage points
Maryland	644	+/- 4.9 percentage points	Detroit	374	+/- 6.3 percentage points
Massachusetts	704	+/- 4.5 percentage points	Houston	514	+/- 5.3 percentage points
Michigan	982	+/- 3.6 percentage points	Los Angeles	1,076	+/- 3.7 percentage points
Minnesota	563	+/- 4.9 percentage points	Miami	483	+/- 5.6 percentage points
Mississippi	309	+/- 6.3 percentage points	Minneapolis	342	+/- 6.6 percentage points
Missouri	642	+/- 4.4 percentage points	New York City	1,786	+/- 3.1 percentage points
Montana	312	+/- 6.9 percentage points	Philadelphia	722	+/- 5.0 percentage points
Nebraska	312	+/- 6.5 percentage points	Phoenix	397	+/- 6.5 percentage points
Nevada	314	+/- 6.7 percentage points	Pittsburgh	252	+/- 8.9 percentage points
New Hampshire	303	+/- 7.1 percentage points	Providence	351	+/- 7.5 percentage points
New Jersey	886	+/- 4.0 percentage points	Riverside, Calif.	373	+/- 6.3 percentage points
New Mexico	312	+/- 7.2 percentage points	San Diego	321	+/- 7.4 percentage points
New York	1,966	+/- 2.6 percentage points	San Francisco	485	+/- 5.8 percentage points
North Carolina	1,022	+/- 3.7 percentage points	Seattle	333	+/- 6.8 percentage points
North Dakota	338	+/- 6.6 percentage points	St. Louis	274	+/- 7.2 percentage points
Ohio	1,132	+/- 3.4 percentage points	Tampa	320	+/- 6.7 percentage points
Oklahoma	391	+/- 5.9 percentage points	Washington, D.C.	913	+/- 4.5 percentage points
Oregon	419	+/- 5.8 percentage points			

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014

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In addition to reporting on the characteristics of religious traditions and the religious composition of states and localities, this report and the accompanying [interactive tool](#) provide details on many other groups (e.g., men and women, immigrants and those born in the U.S., adherents of specific denominations such as the United Methodist Church and the Church of the Nazarene, etc.). Sample sizes for these groups vary widely; the survey includes interviews with 17,514 men and 17,557 women, but just 101 respondents who identify with the Church of the Nazarene. Sample sizes and margins of error for groups included in the detailed tables of the second Landscape Study report, “U.S. Public Becoming Less Religious,” can be found within the detailed tables (starting on page 142) as an additional aid.

As an aid to help readers interpret the study’s findings, the accompanying table provides approximate margins of error for groups of varying sizes. The margin of error for results based on men (n=17,514), for example, is +/- 0.9 percentage points. By contrast, the margin of error for results based on those who identify with the Church of the Nazarene (n=101) is much larger (+/- 12 percentage points). Readers should always bear in mind the approximate margin of error for the group they are examining when making comparisons with other groups or assessing the significance of trends over time.

2014 Religious Landscape Study: Approximate Margins of Error by Sample Size

For a group with a sample size of...	The approximate margin of error is...
100	+/- 12 percentage points
200	+/- 8.5 percentage points
300	+/- 7 percentage points
400	+/- 6 percentage points
500	+/- 5.5 percentage points
750	+/- 4.5 percentage points
1,000	+/- 4 percentage points
1,250	+/- 3.5 percentage points
1,500	+/- 3 percentage points
2,500	+/- 2.5 percentage points
5,000	+/- 1.5 percentage points
15,000	+/- 1 percentage point
35,071 (full sample)	+/- 0.6 percentage points

This table provides a rough sense of the margin of sampling error for subgroups of survey respondents. Generally speaking, larger sample sizes are associated with smaller margins of error and smaller sample sizes are associated with larger margins of error. Readers should bear the margin of error in mind when making comparisons between groups, across states and over time. The approximated margins of error reported here take into account the survey’s design effect (i.e., the loss of precision in a survey’s estimates resulting from weighting and survey design features that depart from simple random sampling). Margins of error are rounded to the nearest .5 (except for the full sample).

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Sample Disposition and Response Rates

The table below reports the disposition of all sampled telephone numbers dialed for the survey. Overall, the response rate (AAPOR₃) was 11.1% for the landline sample and 10.2% for the cell sample.

Final Dispositions and Rates, by Sample			
Interview (Category 1)		Landline	Cell
Complete	1.000	13,911	21,161
Eligible, non-interview (Category 2)			
Refusal and breakoff	2.100	0	2,943
Refusal	2.110	14,954	0
Soft refusal - callback	2.130	29,504	0
Specified appointment - callback	2.140	840	0
Unspecified appointment - callback	2.150	11,721	7,763
Spanish interviewer needed - callback	2.160	1,104	0
Respondent never available	2.210	93	0
Telephone answering device (confirming HH)	2.220	39,017	0
Physically or mentally unable/incompetent	2.320	1,294	0
Household-level language problem	2.331	1,209	0
Unknown eligibility, non-interview (Category 3)			
Always busy	3.120	10,111	4,613
No answer	3.130	40,539	7,921
Call blocking	3.150	228	0
No screener completed: Live contact, away for duration	3.21a	0	717
No screener completed: Live contact, health/hearing problem	3.21b	0	1,001
No screener completed: Live contact, language problem non-Spanish	3.21c	0	2,011
No screener completed: Live contact, specified appointment - callback	3.22a	0	2,695
No screener completed: Live contact, unspecified appointment - callback	3.22b	0	24,354
No screener completed: Live contact, Spanish interviewer needed - callback	3.22c	0	3,739
No screener completed: Live contact, soft refusal - callback	3.22d	0	54,178
No screener completed: Live contact, refusal	3.230	0	37,263
No screener completed: No live contact	3.240	0	99,524
Other: "cellphone" disposition used in error	3.910	0	142
Not eligible (Category 4)			
Fax/data line	4.200	19,451	1,539
Non-working/disconnect	4.300	338,594	84,024
Cellphone	4.420	160	0
Business, government, other organization	4.510	38,920	10,852
No eligible respondent: Child/teen phone	4.700	102	10,661
Total phone numbers used		561,752	377,101
Completes (1.0)	I	13,911	21,161
Partial Interviews (1.2)	P	0	0
Eligible non-interview: Refusal (2.1)	R	57,112	10,706
Eligible non-interview: Non-contact (2.2)	NC	39,017	0
Eligible non-interview: Other (2.3)	O	3,607	0
Undetermined if working and residential (3.1)	UH	50,878	12,534
Working and residential but undetermined eligibility (3.2,3.9)			
Live contact was made	UO _C	0	125,958
Live contact not made	UO _{NC}	0	99,666
Not eligible: Nonworking, nonresidential or ported (4.1-4.5,4.9)	NWC	397,125	96,415
Screen out: Working and residential but not eligible (4.7)	SO	102	10,661
TOTAL		561,752	377,101
e1 =(I+P+R+NC+O+UO _C +OU _{NC} +SO)/(I+P+R+NC+O+UO _C +OU _{NC} +SO+NWC)		22.3%	73.6%
e2 =(I+P+R)/(I+P+R+SO)		99.9%	74.9%
AAPOR RR3 = I / (I+P+R+NC+O+[e1*e2*UH]+[e2*(UO _C +UO _{NC})])		11.1%	10.2%
AAPOR CON2 = (I+P+R+O+[e2*UO _C]) / (I+P+R+NC+O+[e1*e2*UH]+[e2*(UO _C +UO _{NC})])		59.7%	60.7%
AAPOR COOP1 = I / (I+P+R+O+[e2*UO _C])		18.6%	16.8%

Comparisons Between 2007 and 2014

One key goal of the 2014 Religious Landscape Study is to make comparisons between the current study and the original Landscape Study conducted in 2007. As such, the 2014 study repeated many of the questions and retained many of the methodological features of the 2007 study. There are, however, a few differences between the two studies worth noting.

First, though the two studies employed the same questions to categorize respondents into religious traditions, there are a few small religious groups that are categorized differently in 2014 than in 2007. For example:

- Jains were counted as Hindus in 2007 but are included in the “other world religions” tradition in 2014. Jains account for less than one-tenth of 1% of 2014 respondents.
- Those identifying with the Self Realization Fellowship were included in the “other world religions” tradition in 2007 but are counted as Hindus in 2014. They account for less than one-tenth of 1% of 2014 respondents.
- Those identifying with the New Thought movement were included in the New Age family in the “other faiths” tradition in 2007. In 2014, they are included in the Metaphysical family in the “other Christian” tradition. They account for less than one-tenth of 1% of 2014 respondents.

These small changes have no substantive impact on the interpretation of trends between the 2007 and 2014 survey.

Second, the 2014 study was conducted in all 50 states and the District of Columbia. Though the 2007 study included follow-up surveys in Alaska and Hawaii, the national estimates from the 2007 survey are based on interviews conducted in the 48 continental states and the District of Columbia. Analysis of the data shows that this change has no substantive impact on the interpretation of trends between the 2007 and 2014 survey.

Third, the 2007 survey was conducted only on landlines, whereas the 2014 study was conducted on landlines and cellphones. In 2007, roughly 14% of U.S. adults were cellphone-only (i.e., reachable on a cellphone but not by a landline telephone), and landline-only surveys were still a viable means by which to survey a nationally representative sample of the population. By 2014, it was no longer possible to conduct nationally representative surveys using only landlines, as the cellphone-only share of the population had grown to 43%.¹⁵

¹⁵ The source for the cellphone-only estimates is the National Health Interview Survey conducted by the National Center for Health Statistics.

Though the 2007 survey was conducted only on landlines, it also included an experimental component in which 500 cellphone-only respondents were interviewed, facilitating a comparison of the 2007 estimates both with and without cellphones included. That analysis showed that estimates of the religious composition of the U.S. were the same when cellphones were included and when they were not. As a result, this change in methodology is not expected to have a meaningful impact on the interpretation of trends between the 2007 and 2014 survey.

Furthermore, Pew Research Center political polls have been conducted on landlines and cellphones since 2008. Those polls typically include one question about religious identity, and they show a similar pattern in recent years to that observed in the Religious Landscape Study, with more Americans identifying as religious “nones” and fewer identifying as Protestants and Catholics. See [Appendix C](#) of the first Landscape Study report, “America’s Changing Religious Landscape,” for more details.

Fourth, the 2014 Religious Landscape Study was intended to document the religious composition of each of the 50 states in addition to the nation as a whole. To accomplish this, the sampling plan was designed to achieve a minimum of 300 interviews in every state, and the data for each state were weighted to demographic benchmarks derived from the U.S. Census Bureau and other government sources. The state in which respondents reside is determined by their self-reported ZIP code. By contrast, the 2007 study was not designed to yield a minimum number of interviews in every state and the 2007 data were not weighted to state-level demographic benchmarks. And in the 2007 study (which was conducted only on landlines), the state in which respondents reside was determined by their telephone number. Despite these differences, analysis of the 2007 state-level data indicates that the 2014 state-level results can safely be compared to the 2007 study.¹⁶ Information on the religious composition of each state (and major metropolitan areas) is available in the detailed tables in [Appendix D](#) of the first Landscape Study report, “America’s Changing Religious Landscape,” and online through a [new interactive tool](#).

Fifth, in an effort to increase the number of interviews conducted with Orthodox Christians, Buddhists and Hindus, the 2007 study called back respondents from a previous study who identified with those groups. The 2014 study includes only respondents who were contacted for the first time as part of the 2014 Religious Landscape Study. As a result, trends among these groups should be interpreted with caution. Additionally, the data suggest that Asian Americans interviewed as part of this and other studies conducted in English and Spanish may include a disproportionately large number of young Asian-American adults. Those who are interested

¹⁶ The online presentation of the religious composition of states does not include trends from 2007 to 2014 for Delaware, the District of Columbia, North Dakota, Rhode Island, South Dakota, Wyoming or Vermont. This is because fewer than 140 respondents were interviewed in each of these places in 2007.

specifically in the religious beliefs and practices of Buddhists and Hindus should consult findings from [Pew Research Center's 2012 survey of Asian Americans](#), which was conducted in English as well as seven Asian languages and which includes interviews with more Asian-American Buddhists and Hindus than does the Landscape Study.

Appendix B: Putting Findings From the Religious Landscape Study Into Context

This appendix aims to put the findings from the Religious Landscape Study into a broader context through a comparison of its results with long-term trends from the [General Social Survey \(GSS\)](#), [Gallup Organization](#) surveys and results from ongoing polls conducted monthly by Pew Research Center. Generally, these sources indicate that there is a fair amount of stability in American religion, but also several signs of decline, albeit at a gradual pace. As Mark Chaves, summarizing GSS trends since the 1970s, puts it, “there is much continuity, and there is some decline, but *no traditional religious belief or practice has increased in recent decades*” (emphasis is the author’s).¹⁷

The ideal way to make comparisons across data sources is to examine topics that have been asked about in exactly the same way. But the Landscape Studies, GSS and Gallup surveys have not always measured the same religious beliefs and behaviors, nor have they asked about them using identical questions. Partly as a result, the three sources examined here sometimes produce varying estimates of the *share of the population* that espouses a particular religious belief or engages in a particular religious practice. This analysis focuses primarily on assessing similarities and differences in the *direction of trends* in American religion more than estimates of the prevalence of particular religious characteristics, which can vary based on differences in question wording and other factors.

These data sources also have very different sample sizes – both the 2007 and 2014 Landscape Studies include interviews with roughly 35,000 respondents, while the GSS surveys have an average sample size of about 2,000.¹⁸ Since surveys with smaller samples are less likely to show statistically significant changes than surveys with larger samples, this appendix focuses on describing the general thrust of trends rather than on assessing the statistical significance of changes.

¹⁷ Chaves, Mark. 2011. “American Religion: Contemporary Trends.” Page 14.

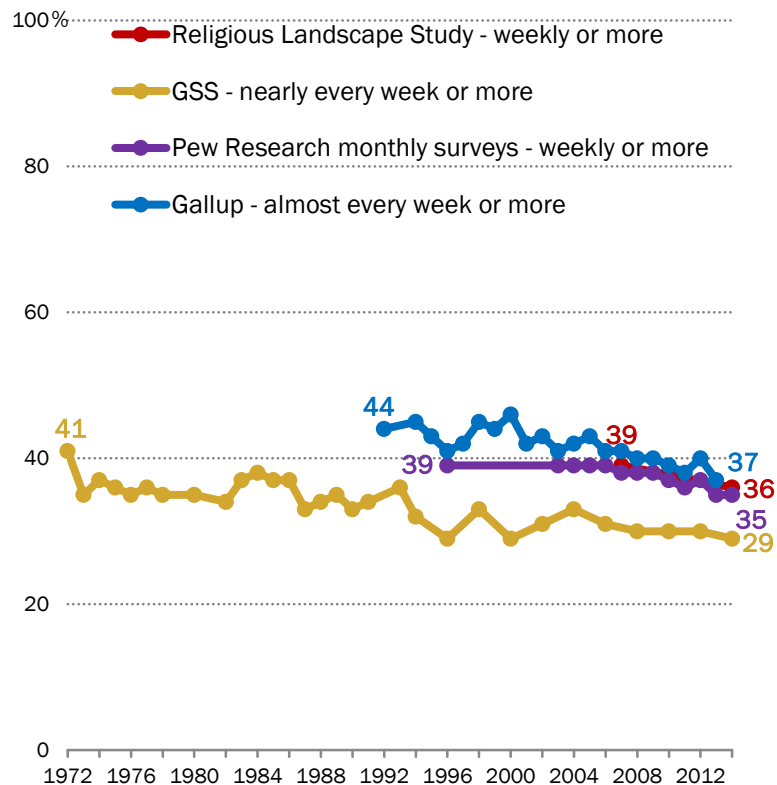
¹⁸ Some GSS questions were not asked of all respondents.

Religious Service Attendance

The Religious Landscape Studies, Gallup polls and the GSS all produce slightly different estimates of the share of Americans who say they attend religious services regularly, owing in part to the fact that each survey employs a different question to gauge religious attendance. All three sources, however, suggest that religious attendance may be gradually ticking downward.

The Religious Landscape Studies, for instance, find that the share of Americans who say they attend religious services “once a week” or “more than once a week” declined from 39% in 2007 to 36% in 2014. Other polls by Pew Research Center show a similar trend, from 38% in 2007 to 35% in 2014. Between 2007 and 2013 (the latest year for which data are available on this question), Gallup surveys show a 4-point decline (from 41% to 37%) in the share of Americans who say they attend religious services “at least once a week” or “almost every week.” In the 2014 GSS, 29% of respondents reported attending religious services “nearly every week” or more often, down slightly from 31%

Frequent Religious Service Attendance: Long-Term Trends



For details on the data sources cited here, see the discussion at the end of this appendix.

Question wording:

Pew Religious Landscape Study and monthly surveys: “Aside from weddings and funerals, how often do you attend religious services...more than once a week, once a week, once or twice a month, a few times a year, seldom, or never?”

GSS: “How often do you attend religious services?” Question is open-ended, and interviewers use a precoded list to categorize responses into the following categories: never, less than once a year, about once or twice a year, several times a year, about once a month, 2-3 times a month, nearly every week, every week, or several times a week.

Gallup: How often do you attend church or synagogue – at least once a week, almost every week, about once a month, seldom, or never?”

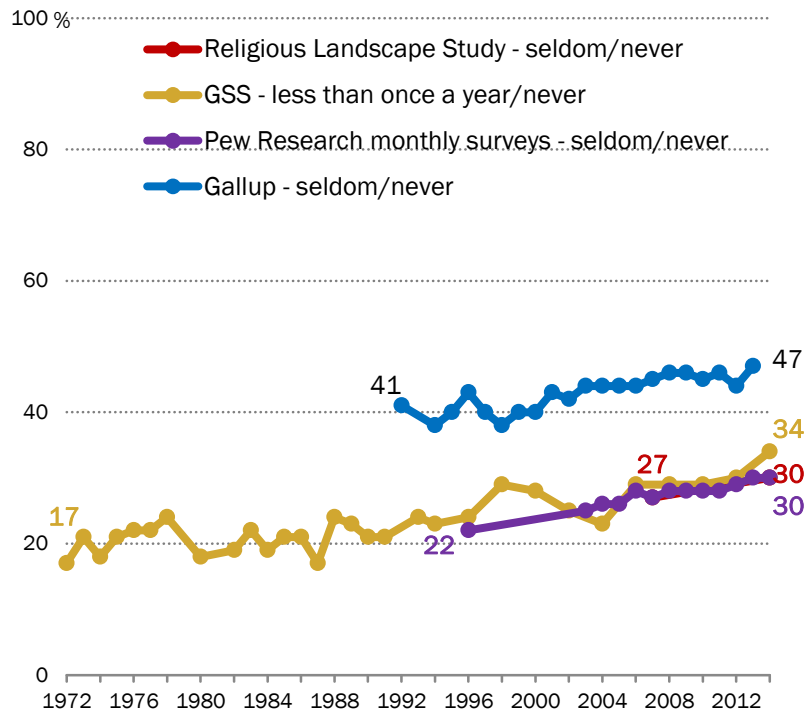
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in 2006 and 30% in 2008. The GSS estimates of frequent attendance had previously been as low in 2000 and 1996. During the 1970s and 1980s, GSS results consistently indicated that at least a third of adults attended religious services “nearly every week” or more often.

While the share of Americans who say they attend religious services weekly is declining, the share who say they rarely or never attend religious services is rising. The Landscape Studies and Pew Research Center monthly polls both find a 3-point jump between 2007 and 2014 in the share of adults who say they “seldom” or “never” attend religious services. Gallup surveys conducted in

2013 found 47% of adults saying they “seldom” or “never” attend religious services, up from 45% in 2007. The GSS finds that the share of Americans who say they never attend religious services or that they do so less than once a year has grown by 5 percentage points, from 29% in 2006 and 2008 to 34% in 2014.

Infrequent Religious Service Attendance: Long-Term Trends



For details on the data sources cited here, see the discussion at the end of this appendix.
For full question wording, see previous chart.

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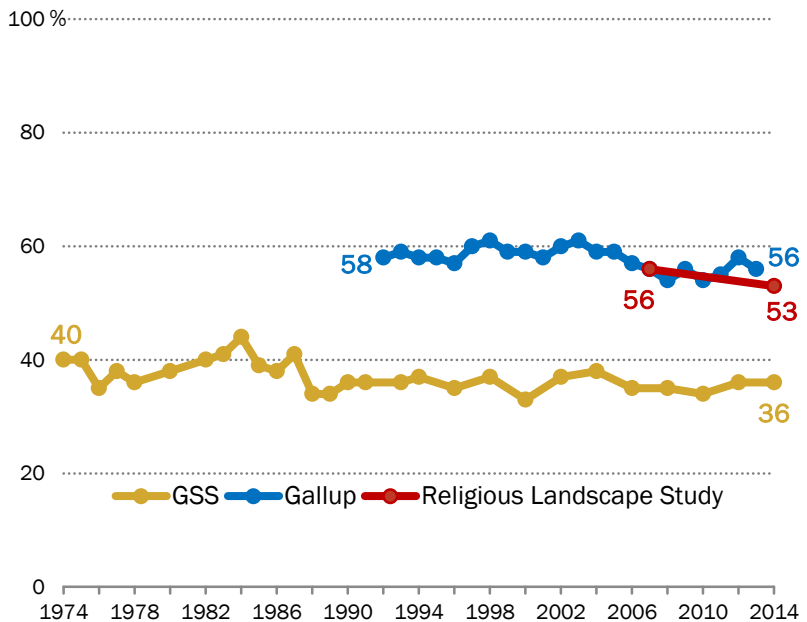
Importance of Religion

The direction of the trend is less clear in questions that ask respondents about how important religion is in their lives. The Religious Landscape Studies find that the share of adults who say religion is “very important” in their lives declined from 56% in 2007 to 53% in 2014. In Gallup surveys that ask a similar question, however, there is no clear indication of much change in the share of Americans who say religion is “very important” to them. In 2013 Gallup surveys, 56% of Americans said religion is very important to them, which is identical to Gallup surveys conducted in 2007. The share of adults who say religion is “very important” to them has fluctuated between 54% and 61% in Gallup polls conducted over the last two decades.

The GSS asks a unique question about religious intensity. It asks those who identify with a religion (i.e., everyone except the religious “nones”) whether or not they think of themselves as a “strong” adherent of their particular faith (e.g., Catholics are asked “Would you call yourself a strong Catholic, or not a very strong Catholic?”). The 2014 GSS finds that 36% of all U.S. adults say they have a strong affiliation to their religion, comparable to the 35% who said this in 2006 and 2008. The longer-term trend in the GSS suggests that strong identification with a faith may be lower today than in the 1980s, but it has not changed much in recent years.

Importance of Religion: Long-Term Trends

% of U.S. adults who say religion is very important or that they are a strong member of their faith



For details on the data sources cited here, see the discussion at the end of this appendix.

Question wording:

Religious Landscape Study: “How important is religion in your life—very important, somewhat important, not too important, or not at all important?”

GSS: “Would you call yourself a strong (INSERT PREFERENCE NAMED IN PREVIOUS QUESTION ABOUT RELIGIOUS IDENTITY) or a not very strong (INSERT PREFERENCE NAMED IN PREVIOUS QUESTION ABOUT RELIGIOUS IDENTITY)?”

Gallup: “How important would you say religion is in your life – very important, fairly important, or not very important?”

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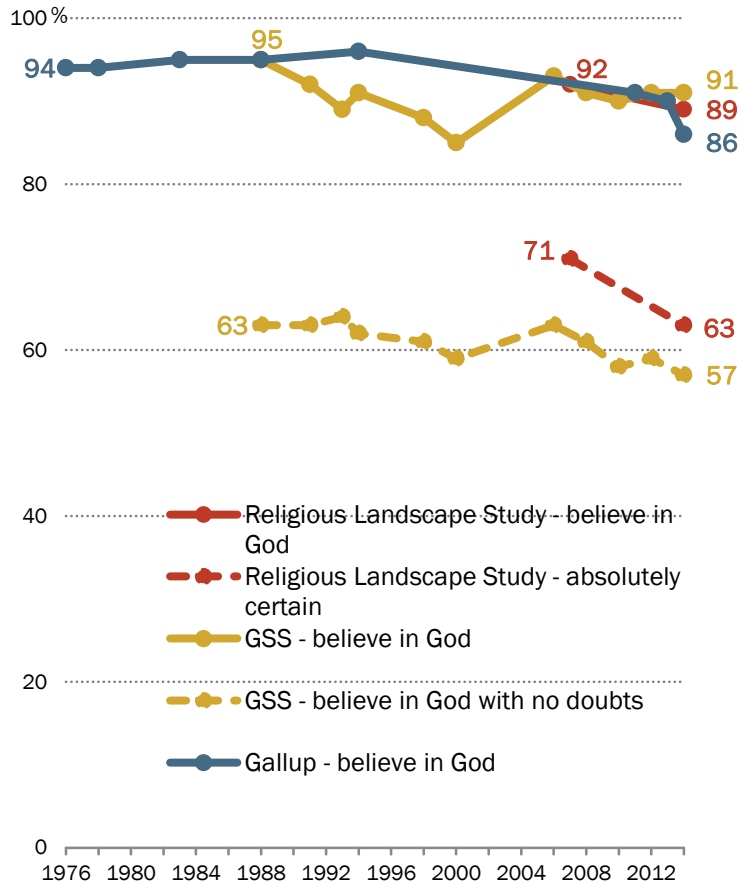
Belief in God

The Landscape Studies and Gallup polls include nearly identical questions about belief in God, asking respondents whether they “believe in God or a universal spirit.” And both data sources show recent declines in the share of Americans who say “yes” in response to this question. In the 2014 Religious Landscape Study, 89% of Americans say they believe in God or a universal spirit, down from 92% in 2007. In a 2014 Gallup poll, 86% of Americans said “yes” when asked if they believe in God or a universal spirit, the lowest figure since the question was first asked in 1976.

The trend in belief in God is less clear in the GSS. The GSS, which is conducted mostly via face-to-face interviews, directs respondents to look at a card and say which of six statements “comes closest” to describing their belief about God. The responses include “I don’t believe in God,” “I don’t know whether there is a God and I don’t believe there is any way to find out,” “I don’t believe in a personal God, but I do believe in a Higher Power of some

Belief in God: Long-Term Trends

% of U.S. adults who believe in God or a universal spirit



For details on the data sources cited here, see the discussion at the end of this appendix.

Question wording:

Religious Landscape Study: “Do you believe in God or a universal spirit?” and “How certain are you about this belief? Are you absolutely certain, fairly certain, not too certain, or not at all certain?”

GSS: “Please look at this card and tell me which statement comes closest to expressing what you believe about God.” Response options are, “I don’t believe in God,” “I don’t know whether there is a God and I don’t believe there is any way to find out,” “I don’t believe in a personal God, but I do believe in a Higher Power of some kind,” “I find myself believing in God some of the time, but not at others,” “While I have doubts, I feel that I do believe in God,” and “I know God really exists and I have no doubts about it.”

Gallup: “Do you believe in God or a universal spirit?”

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kind,” “I find myself believing in God some of the time, but not at others,” “While I have doubts, I feel that I do believe in God,” and “I know God really exists and I have no doubts about it.”

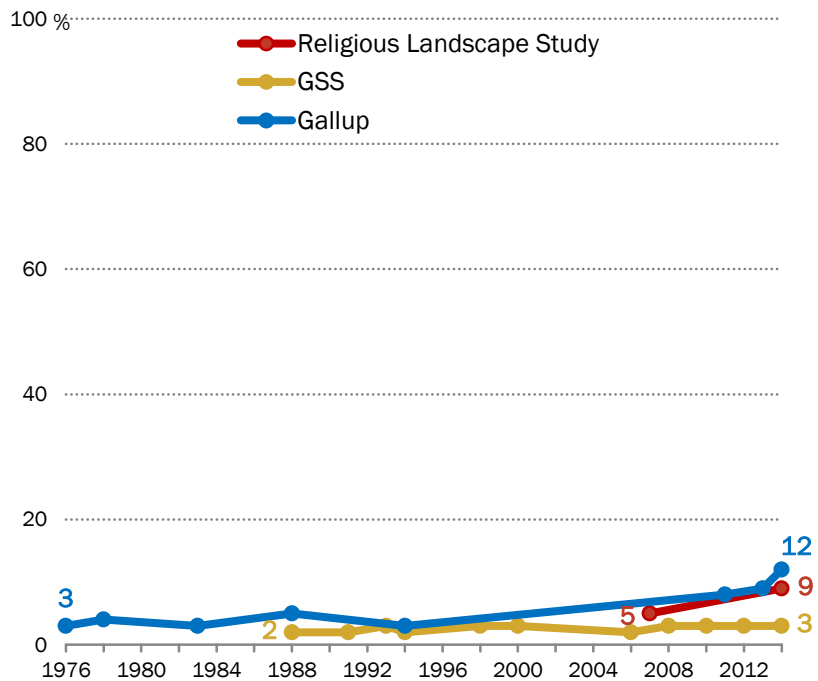
The latter four categories from the GSS question can be combined to estimate the share of Americans who believe in God *at all*, including those who have doubts about God’s existence and those who do not believe in a personal God. When examined this way, the GSS data suggest that about nine-in-ten Americans believe in God. GSS findings on this question have fluctuated between a low of 85% in 2000 and a high of 95% in 1988.

But while overall belief in God appears not to have changed much in recent years, *absolutely certain* belief in God does appear to be ticking downward. In the 2014 GSS, 57% of respondents said they “know God really exists” and that they “have no doubts about it,” down from 63% in 2006 and 61% in 2008. By comparison, the Landscape Studies find that the share of Americans who are “absolutely certain” that God exists declined from 71% in 2007 to 63% in 2014.

At the other end of the spectrum, the Religious Landscape Studies and Gallup polls both find that growing shares of Americans say they do not believe in God or a universal spirit. Fewer GSS respondents reject belief in God altogether.

Disbelief in God: Long-Term Trends

% of U.S. adults who do not believe in God or a universal spirit



For details on the data sources cited here, see the discussion at the end of this appendix. For full question wording, see previous chart.

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Beliefs About the Bible

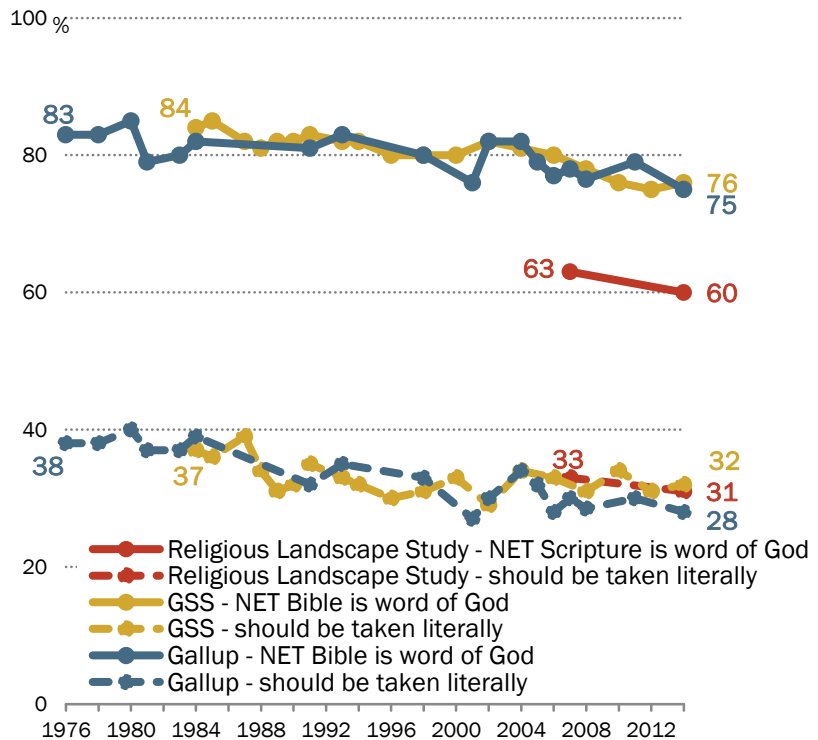
The Religious Landscape Studies, the GSS and Gallup all find modest declines in the share of Americans who say they believe the Bible is the word of God. In the 2014 Landscape Study, 60% of adults say they believe the Bible is the word of God, down from 63% in 2007. The Landscape Study also finds a slight decline in the share of adults who say they believe the Bible should be interpreted literally, from 33% to 31%.

In the 2014 GSS, 76% of respondents said they believe the Bible is either the “actual” or the “inspired” word of God, down from 80% in 2006 and a high of 85% in 1985. The share of adults in the GSS who say the Bible is the “actual” word of God and should be taken literally has been fairly stable in recent years but shows an overall decline since a high of 40% three decades ago.

Like the Landscape Studies and the GSS, Gallup polls also show modest declines in recent years in the share of

Views About the Bible: Long-Term Trends

% of U.S. adults who believe the Bible is the word of God and say it should be taken literally



For details on the data sources cited here, see the discussion at the end of this appendix.

Question wording:

Religious Landscape Study: “Which comes closest to your view? [INSERT NAME OF HOLY BOOK – e.g., “the Bible” for Christians] is the word of God, or [Holy book] is a book written by men and is not the word of God.” If respondents said they believe [Holy Book] is the word of God they were then asked, “And would you say that [Holy book] is to be taken literally, word for word, OR Not everything in [Holy book] should be taken literally, word for word?”

GSS: “Which of these statements comes closest to describing your feelings about the Bible?” Response options are, “the Bible is the actual word of God and is to be taken literally, word for word,” “the Bible is the inspired word of God but not everything in it should be taken literally, word for word,” “the Bible is an ancient book of fables, legends, history, and moral precepts recorded by men.”

Gallup: “Which of the following statements comes closest to describing your views about the Bible – the Bible is the actual word of God and is to be taken literally, word for word, the Bible is the inspired word of God but not everything in it should be taken literally, or the Bible is an ancient book of fables, legends, history and moral precepts recorded by man?”

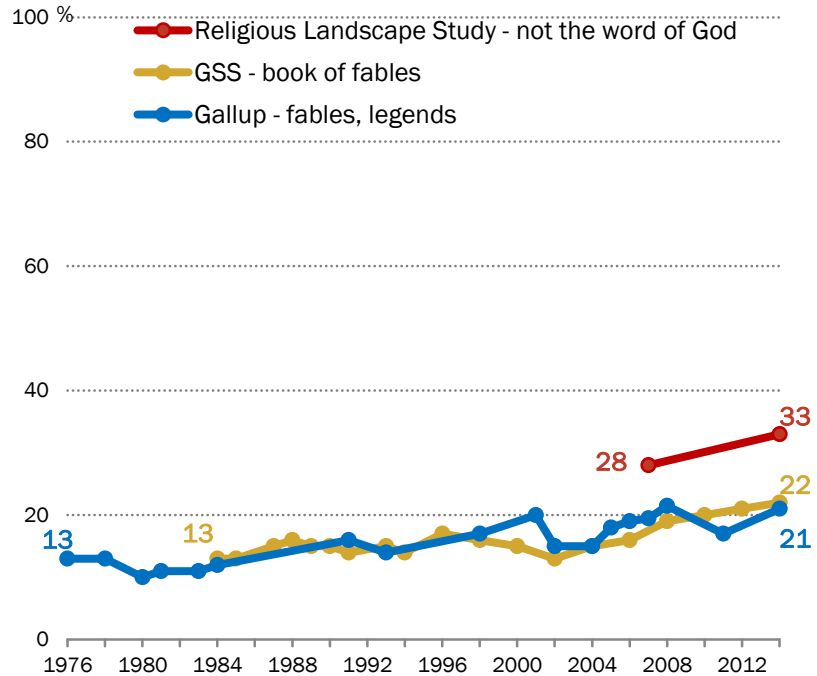
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Americans who believe the Bible is the “actual” or “inspired” word of God.

As the share of adults who say they believe the Bible is the word of God has declined, the Landscape Studies find the share who say it is *not* the word of God has increased from 28% in 2007 to 33% in 2014. Similarly, the GSS finds a 6-point increase between 2006 and 2014 in the share of Americans who say they believe “The Bible is an ancient book of fables, legends, history, and moral precepts recorded by men.” And Gallup polls indicate that this sentiment (that the Bible is a book of fables and legends) has been increasing over the long term.

Views About the Bible: Trends in Share Saying Bible Is Not the Word of God

% of U.S. adults who do not believe the Bible is the word of God



For details on the data sources cited here, see the discussion at the end of this appendix.
For full question wording, see previous chart.

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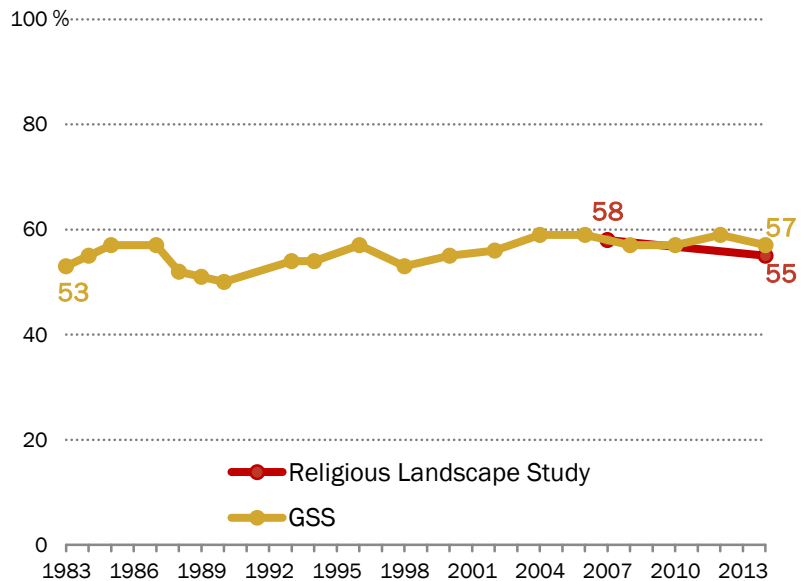
Daily Prayer

In the 2014 Religious Landscape Study, 55% of adults say they pray every day, down from 58% in 2007.

In the 2014 GSS, 57% said they pray every day, down from 59% in both 2006 and 2004. Interestingly and importantly, however, the GSS suggests that more people pray regularly today than was the case in the 1980s and 1990s.

Prayer: Long-Term Trends

% of U.S. adults who pray at least once a day



For details on the data sources cited here, see the discussion at the end of this appendix.

Question wording:

Religious Landscape Study: "People practice their religion in different ways. Outsides of attending religious services, do you pray several times a day, once a day, a few times a week, once a week, a few times a month, seldom, or never?"

GSS: "About how often do you pray?" Question is open-ended, and interviewers use a precoded list to categorize responses into the following categories: "several times a day," "once a day," "several times a week," "once a week," "less than once a week," and "never."

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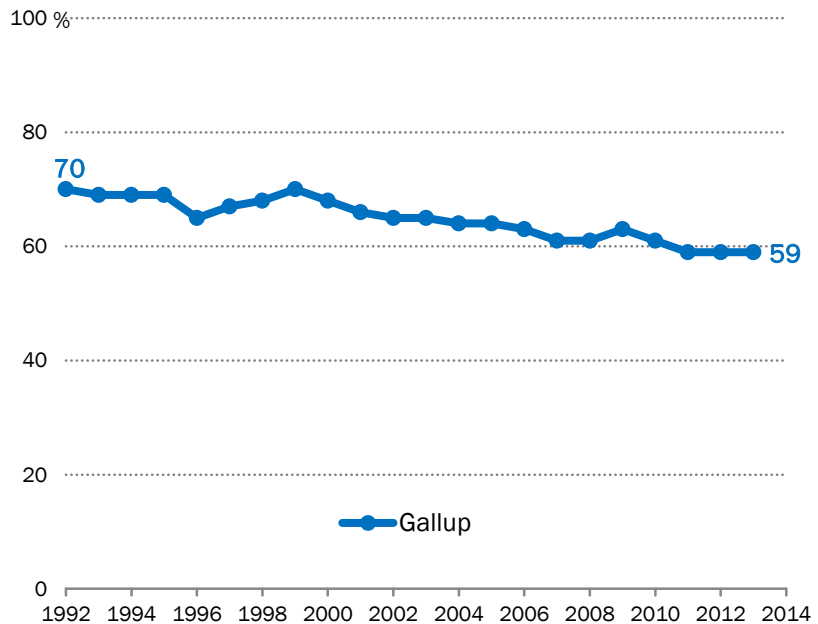
Church Membership

The Religious Landscape Study includes a question about membership in a religious congregation, with 49% of adults indicating they, personally, are members of a local church, synagogue, mosque or other house of worship. However, this question was not asked in the 2007 Landscape Study, meaning trend information is not available.

Gallup surveys, however, have consistently asked Americans a different question about congregational membership. They ask, “Do you happen to be a member of a church or synagogue?” Gallup finds that congregational membership has been steadily declining, from 70% in 1992 and 63% as recently as 2009 to 59% today.

Church Membership: Long-Term Trends

% of U.S. adults who are members of a church or synagogue



For details on the data sources cited here, see the discussion at the end of this appendix.

Question wording:

Gallup: “Do you happen to be a member of a church or synagogue?”

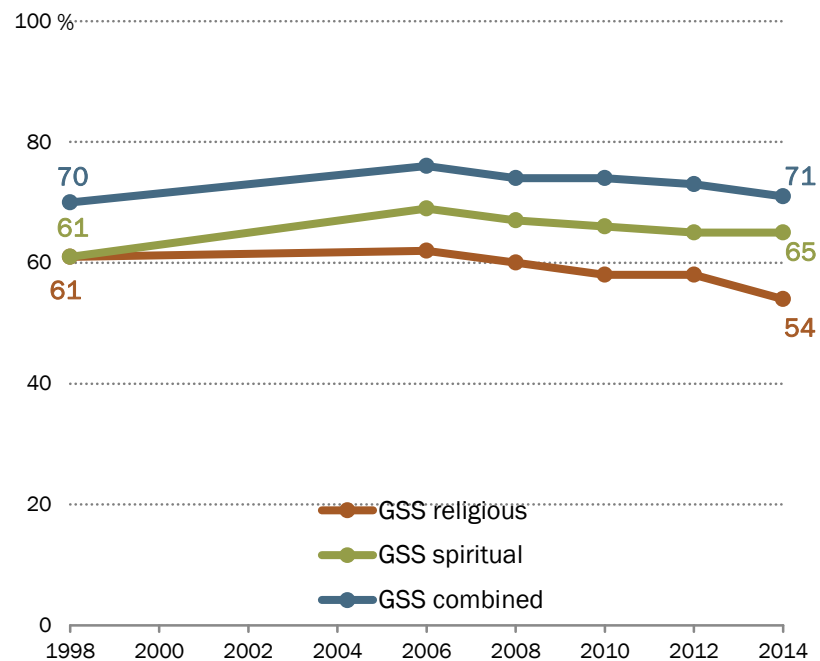
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Self-Identity as a Religious or Spiritual Person

The GSS finds that the share of American adults who consider themselves very or moderately religious or spiritual increased between the late 1990s and the mid-2000s but has declined since then. Roughly six-in-ten U.S. adults (62%) said they were religious in 2006, while 54% said the same in 2014. And about seven-in-ten adults (69%) said they were spiritual in 2006, compared with 65% in 2014. Combined, the GSS indicates that the share of Americans who are religious or spiritual (or both) has declined by 5 percentage points in recent years, from a high of 76% in 2006 to 71% in 2014. The share of U.S. adults who describe themselves as either religious or spiritual is now on par with GSS results from the late 1990s.

Consider Self Religious/Spiritual: Long Term Trends

% of U.S. adults who consider themselves religious/spiritual



For details on the data sources cited here, see the discussion at the end of this appendix.

Question wording:

GSS: "To what extent do you consider yourself a religious person? Are you...very religious, moderately religious, slightly religion, not religious at all." And, "To what extent do you consider yourself a spiritual person? Are you...very spiritual, moderately spiritual, slightly spiritual, not spiritual at all."

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The Religious Landscape

Studies do not include a comparable question asking respondents whether they think of themselves as spiritual or religious.

Details on Data Sources

General Social Surveys were conducted once annually from 1972-1978; in 1980; in 1982; once annually from 1983-1991; in 1993; and once every two years beginning in 1994. Sample sizes for GSS surveys range from 1,372 to 4,510 and average about 2,000. For more information, see: Smith, Tom W., Peter Marsden, Michael Hout, and Jibum Kim. [General Social Surveys, 1972-2014](#) [machine-readable data file] /Principal Investigator, Tom W. Smith; Co-Principal Investigator, Peter V. Marsden; Co-Principal Investigator, Michael Hout; Sponsored by National Science Foundation. – NORC ed. – Chicago: National Opinion Research Center [producer]; Storrs, CT: The Roper Center for Public Opinion Research, University of Connecticut [distributor], 2013.

Gallup data were accessed at <http://www.gallup.com/poll/1690/religion.aspx>.

Results from Pew Research Center monthly surveys reflect yearly aggregated data from polls conducted in 2009 (the first year in which most Pew Research Center surveys were conducted in both English and Spanish) through 2014. In total, this analysis draws on more than 50 separate polls and interviews with more than 110,000 respondents. See <http://www.pewresearch.org/>.

Appendix C: Detailed Tables

The following tables contain detailed information about the religious beliefs and practices and social and political views of religious traditions, Protestant denominations and denominational families, as well as information on the 2014 sample size and margin of error for each religious group.

Sample Sizes and Margins of Error for Religious Traditions (2014)

	Sample size	Margin of error
Full sample	35,071	+/-0.6 percentage points
Protestant	16,592	+/-0.9 percentage points
Evangelical tradition	8,593	+/-1.3 percentage points
Mainline tradition	6,083	+/-1.6 percentage points
Historically black Protestant tradition	1,916	+/-2.7 percentage points
Catholic	7,202	+/-1.4 percentage points
Mormon	664	+/-4.9 percentage points
Church of Jesus Christ of Latter-day Saints	641	+/-5.0 percentage points
Jehovah's Witness	245	+/-7.2 percentage points
Orthodox Christian	186	+/-9.2 percentage points
Other Christian	159	+/-9.8 percentage points
Jewish	847	+/-4.2 percentage points
Muslim	237	+/-7.7 percentage points
Buddhist	264	+/-7.7 percentage points
Hindu	199	+/-8.7 percentage points
Other faiths	605	+/-5.0 percentage points
Unitarian and other liberal faiths	425	+/-6.0 percentage points
New Age	141	+/-9.9 percentage points
Unaffiliated	7,556	+/-1.4 percentage points
Atheist	1,098	+/-3.7 percentage points
Agnostic	1,474	+/-3.1 percentage points
Nothing in particular	4,984	+/-1.7 percentage points
Religion not important	2,969	+/-2.2 percentage points
Religion important	2,015	+/-2.6 percentage points

Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives.

Sample Sizes and Margins of Error for Protestant Families (2014)

	Sample size	Margin of error
Baptist	4,960	+/-1.7 percentage points
Baptist in the evangelical tradition	3,142	+/-2.1 percentage points
Baptist in the mainline tradition	638	+/-4.7 percentage points
Baptist in the historically black Protestant tradition	1,180	+/-3.4 percentage points
Methodist	1,991	+/-2.7 percentage points
Methodist in the mainline tradition	1,746	+/-2.9 percentage points
Methodist in the historically black Protestant tradition	184	+/-9.1 percentage points
Nondenominational	2,084	+/-2.6 percentage points
Nondenominational in the evangelical tradition	1,604	+/-3.0 percentage points
Nondenominational in the mainline tradition	375	+/-6.0 percentage points
Nondenominational in the historically black Protestant tradition	105	+/-11.2 percentage points
Lutheran	1,504	+/-3.2 percentage points
Lutheran in the evangelical tradition	630	+/-4.9 percentage points
Lutheran in the mainline tradition	874	+/-4.2 percentage points
Presbyterian	978	+/-3.9 percentage points
Presbyterian in the evangelical tradition	306	+/-6.9 percentage points
Presbyterian in the mainline tradition	672	+/-4.7 percentage points
Pentecostal	1,388	+/-3.1 percentage points
Pentecostal in the evangelical tradition	1,086	+/-3.5 percentage points
Pentecostal in the historically black Protestant tradition	302	+/-6.5 percentage points
Episcopalian/Anglican	652	+/-4.9 percentage points
Episcopalian/Anglican in the mainline tradition	640	+/-4.9 percentage points
Restorationist	644	+/-4.7 percentage points
Restorationist in the evangelical tradition	541	+/-5.1 percentage points
Restorationist in the mainline tradition	103	+/-11.8 percentage points
Congregationalist	303	+/-7.3 percentage points
Congregationalist in the mainline tradition	267	+/-7.8 percentage points
Holiness	293	+/-7.1 percentage points
Holiness in the evangelical tradition	263	+/-7.5 percentage points
Adventist	182	+/-8.8 percentage points
Anabaptist	103	+/-11.6 percentage points

Sample Sizes and Margins of Error for Protestant Denominations (2014)

	Sample size	Margin of error
African Methodist Episcopal Church	117	+/-11.1 percentage points
American Baptist Churches USA	467	+/-5.5 percentage points
Anglican Church	111	+/-11.8 percentage points
Assemblies of God	460	+/-5.5 percentage points
Church of God in Christ	165	+/-8.8 percentage points
Church of God (Cleveland, Tennessee)	111	+/-10.8 percentage points
Church of the Nazarene	101	+/-12.2 percentage points
Churches of Christ	498	+/-5.3 percentage points
Episcopal Church	494	+/-5.6 percentage points
Evangelical Lutheran Church in America (ELCA)	641	+/-4.9 percentage points
Independent Baptist (evangelical tradition)	825	+/-4.1 percentage points
Interdenominational (evangelical tradition)	206	+/-8.1 percentage points
Interdenominational (mainline tradition)	139	+/-9.9 percentage points
Lutheran Church-Missouri Synod	459	+/-5.7 percentage points
National Baptist Convention	462	+/-5.4 percentage points
Nondenominational charismatic	187	+/-8.7 percentage points
Nondenominational evangelical	684	+/-4.5 percentage points
Nondenominational fundamentalist	107	+/-11.7 percentage points
Presbyterian Church in America	158	+/-9.5 percentage points
Presbyterian Church (USA)	428	+/-5.9 percentage points
Seventh-day Adventist	165	+/-9.2 percentage points
Southern Baptist Convention	1,845	+/-2.7 percentage points
United Church of Christ	227	+/-8.5 percentage points
United Methodist Church	1,637	+/-3.0 percentage points

Belief in God by Religious Tradition

Do you believe in God or a universal spirit? How certain are you about this belief?

		Believe in God	Absolutely certain	Fairly certain	Not too/not at all certain	Don't know	Do not believe in God	Other/don't know
		%	%	%	%	%	%	%
Total	2014	89	63	20	5	1	9	2=100
	2007	92	71	17	3	1	5	3=100
Protestant	2014	99	81	15	2	1	1	1=100
	2007	98	84	12	1	*	1	1=100
Evangelical tradition	2014	99	88	10	1	*	*	*=100
	2007	99	90	8	1	*	*	1=100
Mainline tradition	2014	97	66	25	4	1	2	1=100
	2007	97	73	21	3	1	1	2=100
Historically black Protestant tradition	2014	99	89	9	1	1	*	*=100
	2007	99	90	7	1	1	*	1=100
Catholic	2014	98	64	27	5	1	2	1=100
	2007	97	72	21	4	1	1	2=100
Mormon	2014	99	86	11	2	*	*	1=100
	2007	100	90	8	1	0	*	*=100
Church of Jesus Christ of Latter-day Saints	2014	99	87	10	2	0	*	1=100
	2007	100	91	8	1	0	*	*=100
Jehovah's Witness	2014	99	90	8	1	0	*	1=100
	2007	98	93	4	1	0	*	2=100
Orthodox Christian	2014	96	61	29	7	0	3	1=100
	2007	95	71	19	4	1	4	1=100
Other Christian	2014	95	74	16	4	*	2	3=100
	2007	97	82	11	2	1	1	2=100
Jewish	2014	79	37	27	14	1	17	4=100
	2007	83	41	31	10	1	10	7=100
Muslim	2014	99	84	12	3	*	1	*=100
	2007	92	82	9	0	1	5	2=100
Buddhist	2014	69	29	29	10	1	27	4=100
	2007	75	39	28	7	1	19	6=100
Hindu	2014	88	41	34	13	1	10	2=100
	2007	92	57	26	7	2	5	3=100
Other faiths	2014	76	42	25	7	2	18	6=100
	2007	82	53	23	6	0	9	9=100
Unitarian and other liberal faiths	2014	76	41	25	8	1	19	5=100
	2007	81	49	24	8	0	10	9=100
New Age	2014	70	37	26	4	2	21	5=100
	2007	79	52	24	8	0	12	9=100
Unaffiliated	2014	61	27	22	11	1	33	6=100
	2007	70	36	24	9	1	22	8=100
Atheist	2014	8	2	3	2	*	92	1=100
	2007	21	8	7	5	1	73	6=100
Agnostic	2014	45	7	20	17	1	41	13=100
	2007	55	17	23	14	1	29	16=100
Nothing in particular	2014	75	36	26	12	1	20	5=100
	2007	79	43	27	9	1	14	7=100
Religion not important	2014	60	19	25	15	1	33	7=100
	2007	66	24	28	13	1	24	10=100
Religion important	2014	95	59	28	7	1	3	2=100
	2007	94	65	25	3	1	3	4=100

Figures may not add to 100% or to subtotals indicated due to rounding. Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives. See Topline for full question wording.

Belief in God by Protestant Family

Do you believe in God or a universal spirit? How certain are you about this belief?

		Believe in God %	Absolutely certain %	Fairly certain %	Not too/not at all certain %	Don't know %	Do not believe in God %	Other/don't know %
Baptist	2014	99	87	11	1	1	*	*=100
	2007	99	90	8	1	*	*	1=100
Baptist in the evangelical tradition	2014	99	88	9	1	*	*	*=100
	2007	99	91	7	1	*	*	1=100
Baptist in the mainline tradition	2014	99	77	19	2	1	1	*=100
	2007	96	79	16	2	*	2	2=100
Baptist in the historically black Protestant tradition	2014	99	88	10	1	*	*	*=100
	2007	99	91	7	1	1	*	*=100
Methodist	2014	98	72	21	4	1	1	1=100
	2007	98	79	17	2	*	1	1=100
Methodist in the mainline tradition	2014	98	69	24	4	1	1	1=100
	2007	98	77	19	2	*	1	1=100
Methodist in the historically black Protestant tradition	2014	100	90	7	1	2	0	0=100
	2007	97	90	7	0	*	1	2=100
Nondenominational	2014	99	87	11	1	*	*	*=100
	2007	99	89	9	1	*	1	1=100
Nondenominational in the evangelical tradition	2014	100	91	7	1	*	0	*=100
	2007	99	93	6	*	*	*	*=100
Nondenominational in the mainline tradition	2014	97	66	27	4	0	2	1=100
	2007	98	74	19	5	*	1	1=100
Nondenominational in the historically black Protestant tradition	2014	100	92	6	0	2	0	*=100
	2007	n/a	n/a	n/a	n/a	n/a	n/a	n/a
Lutheran	2014	98	70	25	2	1	1	1=100
	2007	98	76	20	2	*	1	1=100
Lutheran in the evangelical tradition	2014	100	81	18	1	*	*	*=100
	2007	99	83	13	2	*	1	1=100
Lutheran in the mainline tradition	2014	97	63	30	4	1	2	1=100
	2007	98	71	24	3	1	1	2=100
Presbyterian	2014	98	71	23	3	1	1	1=100
	2007	98	73	21	3	1	1	1=100
Presbyterian in the evangelical tradition	2014	98	83	14	2	*	1	1=100
	2007	99	82	15	2	*	1	0=100
Presbyterian in the mainline tradition	2014	98	63	28	4	1	1	1=100
	2007	97	69	24	4	1	1	2=100
Pentecostal	2014	99	89	9	1	*	*	*=100
	2007	98	91	8	*	*	*	1=100
Pentecostal in the evangelical tradition	2014	99	87	10	1	*	1	*=100
	2007	99	90	8	*	0	*	1=100
Pentecostal in the historically black Protestant tradition	2014	100	95	5	*	0	*	0=100
	2007	97	91	5	0	*	1	2=100
Episcopalian/Anglican	2014	95	60	27	6	2	4	1=100
	2007	96	71	20	3	1	2	2=100
Episcopalian/Anglican in the mainline tradition	2014	95	59	27	7	2	4	1=100
	2007	95	70	21	4	1	2	3=100
Restorationist	2014	99	82	14	3	*	*	*=100
	2007	99	87	10	1	1	1	*=100
Restorationist in the evangelical tradition	2014	99	84	12	3	*	*	1=100
	2007	99	87	10	1	1	1	*=100
Restorationist in the mainline tradition	2014	99	74	25	0	*	1	0=100
	2007	99	85	9	3	2	1	0=100
Congregationalist	2014	98	64	30	3	*	1	1=100
	2007	96	65	27	4	*	2	3=100
Congregationalist in the mainline tradition	2014	97	61	33	3	1	1	2=100
	2007	96	63	29	4	*	2	2=100
Holiness	2014	100	90	9	1	0	0	*=100
	2007	98	87	8	1	1	1	2=100
Holiness in the evangelical tradition	2014	100	89	10	1	0	0	*=100
	2007	98	87	9	1	1	1	1=100
Adventist	2014	100	89	7	1	2	0	0=100
	2007	98	93	5	0	0	0	2=100
Anabaptist	2014	97	83	13	0	0	0	3=100
	2007	n/a	n/a	n/a	n/a	n/a	n/a	n/a

Figures may not add to 100% or to subtotals indicated due to rounding. "N/A" indicates insufficient sample size. See Topline for full question wording.

Belief in God by Protestant Denomination

Do you believe in God or a universal spirit? How certain are you about this belief?

		Believe in God	Absolutely certain	Fairly certain	Not too/not at all certain	Don't know	Do not believe in God	Other/don't know
		%	%	%	%	%	%	%
African Methodist Episcopal Church	2014	100	95	2	2	1	0	0=100
	2007	97	92	5	0	0	1	2=100
American Baptist Churches USA	2014	100	83	15	1	1	*	0=100
	2007	97	84	12	1	*	2	1=100
Anglican Church	2014	95	76	13	6	0	3	2=100
	2007	94	70	19	2	2	5	2=100
Assemblies of God	2014	100	90	8	1	1	*	*=100
	2007	99	93	6	0	0	*	1=100
Church of God in Christ	2014	100	93	7	*	0	0	0=100
	2007	96	90	5	0	*	2	2=100
Church of God (Cleveland, Tennessee)	2014	100	86	14	1	0	0	0=100
	2007	99	96	4	0	0	0	1=100
Church of the Nazarene	2014	100	92	6	2	0	0	0=100
	2007	98	91	7	0	0	0	2=100
Churches of Christ	2014	99	83	13	3	*	*	1=100
	2007	99	88	10	1	1	1	*=100
Episcopal Church	2014	96	57	30	6	3	3	1=100
	2007	96	71	21	4	1	1	3=100
Evangelical Lutheran Church in America (ELCA)	2014	98	67	28	3	*	1	1=100
	2007	98	77	19	2	*	*	1=100
Independent Baptist (evangelical tradition)	2014	99	87	11	1	*	*	*=100
	2007	99	89	8	1	*	*	1=100
Interdenominational (evangelical tradition)	2014	99	87	9	2	*	0	1=100
	2007	100	89	10	*	0	0	0=100
Interdenominational (mainline tradition)	2014	99	69	28	2	0	*	*=100
	2007	99	75	21	3	0	*	*=100
Lutheran Church-Missouri Synod	2014	100	80	18	1	*	*	*=100
	2007	98	84	12	2	*	1	1=100
National Baptist Convention	2014	100	90	8	1	*	0	*=100
	2007	99	92	6	1	1	*	*=100
Nondenominational charismatic	2014	100	93	6	1	*	0	0=100
	2007	100	93	7	0	0	0	0=100
Nondenominational evangelical	2014	100	92	7	1	0	0	0=100
	2007	99	95	4	0	*	1	*=100
Nondenominational fundamentalist	2014	100	91	8	1	0	0	0=100
	2007	98	95	3	0	0	1	1=100
Presbyterian Church in America	2014	99	77	21	1	0	1	*=100
	2007	99	77	19	3	*	1	0=100
Presbyterian Church (USA)	2014	98	67	27	3	1	1	1=100
	2007	98	76	20	3	*	1	1=100
Seventh-day Adventist	2014	100	89	8	1	2	0	0=100
	2007	98	94	4	0	0	0	2=100
Southern Baptist Convention	2014	99	89	8	1	1	*	*=100
	2007	99	92	6	1	*	*	1=100
United Church of Christ	2014	97	64	30	3	*	1	2=100
	2007	96	65	28	3	*	1	2=100
United Methodist Church	2014	98	71	23	4	1	1	1=100
	2007	99	78	18	2	*	*	1=100

Figures may not add to 100% or to subtotals indicated due to rounding. See Topline for full question wording.

Importance of Religion in One's Life by Religious Tradition

How important is religion in your life?

		Very important %	Somewhat important %	Not too important %	Not at all important %	Don't know/refused %
Total	2014	53	24	11	11	1=100
	2007	56	26	9	7	1=100
Protestant	2014	72	22	4	1	1=100
	2007	70	23	5	2	1=100
Evangelical tradition	2014	79	17	2	1	1=100
	2007	79	17	2	1	1=100
Mainline tradition	2014	53	34	10	2	1=100
	2007	52	35	9	3	1=100
Historically black Protestant tradition	2014	85	12	1	1	*=100
	2007	85	13	1	1	*=100
Catholic	2014	58	32	8	2	*=100
	2007	56	34	7	2	1=100
Mormon	2014	84	12	3	1	0=100
	2007	83	13	3	1	0=100
Church of Jesus Christ of Latter-day Saints	2014	84	12	3	1	0=100
	2007	84	13	3	1	0=100
Jehovah's Witness	2014	90	8	*	*	1=100
	2007	86	10	2	*	1=100
Orthodox Christian	2014	52	33	12	3	*=100
	2007	56	31	9	4	0=100
Other Christian	2014	56	21	15	5	3=100
	2007	60	22	11	6	1=100
Jewish	2014	35	36	20	9	*=100
	2007	31	41	18	9	1=100
Muslim	2014	64	24	8	2	1=100
	2007	67	23	6	4	0=100
Buddhist	2014	33	39	15	10	2=100
	2007	35	38	18	6	2=100
Hindu	2014	26	53	15	6	*=100
	2007	45	40	12	3	1=100
Other faiths	2014	28	29	20	22	2=100
	2007	39	30	12	16	3=100
Unitarian and other liberal faiths	2014	25	29	22	22	2=100
	2007	31	30	16	18	5=100
New Age	2014	32	26	15	26	1=100
	2007	46	31	7	14	1=100
Unaffiliated	2014	13	21	26	39	1=100
	2007	16	25	25	33	2=100
Atheist	2014	2	5	11	82	*=100
	2007	3	8	14	72	3=100
Agnostic	2014	4	14	32	50	1=100
	2007	6	17	35	41	1=100
Nothing in particular	2014	17	27	27	28	1=100
	2007	19	29	24	26	2=100

Figures may not add to 100% due to rounding. See Topline for full question wording.

Importance of Religion in One's Life by Protestant Family

How important is religion in your life?

		Very important %	Somewhat important %	Not too important %	Not at all important %	Don't know/refused %
Baptist	2014	79	18	2	1	*=100
	2007	78	18	2	1	*=100
Baptist in the evangelical tradition	2014	79	18	2	1	*=100
	2007	78	18	2	1	*=100
Baptist in the mainline tradition	2014	65	29	5	1	1=100
	2007	60	31	6	2	1=100
Baptist in the historically black Protestant tradition	2014	85	13	1	*	*=100
	2007	86	12	1	*	*=100
Methodist	2014	62	30	6	1	*=100
	2007	59	33	6	1	*=100
Methodist in the mainline tradition	2014	59	32	7	2	1=100
	2007	56	35	7	1	*=100
Methodist in the historically black Protestant tradition	2014	87	13	1	0	0=100
	2007	80	18	*	1	1=100
Nondenominational	2014	75	19	4	2	1=100
	2007	75	17	5	2	1=100
Nondenominational in the evangelical tradition	2014	81	15	2	1	1=100
	2007	82	13	3	1	1=100
Nondenominational in the mainline tradition	2014	41	41	15	3	*=100
	2007	45	36	12	7	*=100
Nondenominational in the historically black Protestant tradition	2014	86	12	0	1	2=100
	2007	n/a	n/a	n/a	n/a	n/a
Lutheran	2014	55	35	8	1	1=100
	2007	56	34	8	1	*=100
Lutheran in the evangelical tradition	2014	66	28	4	1	1=100
	2007	65	30	4	1	*=100
Lutheran in the mainline tradition	2014	47	40	11	2	1=100
	2007	50	37	10	2	*=100
Presbyterian	2014	60	30	9	1	1=100
	2007	57	32	9	2	*=100
Presbyterian in the evangelical tradition	2014	71	24	5	1	0=100
	2007	70	25	4	*	*=100
Presbyterian in the mainline tradition	2014	54	34	11	1	1=100
	2007	51	35	11	2	*=100
Pentecostal	2014	87	11	1	1	1=100
	2007	86	11	1	*	1=100
Pentecostal in the evangelical tradition	2014	86	11	1	1	1=100
	2007	86	11	1	1	1=100
Pentecostal in the historically black Protestant tradition	2014	89	10	1	1	*=100
	2007	85	11	2	*	2=100
Episcopalian/Anglican	2014	50	34	13	3	1=100
	2007	51	33	12	3	*=100
Episcopalian/Anglican in the mainline tradition	2014	49	34	13	3	1=100
	2007	49	35	13	3	*=100
Restorationist	2014	72	25	1	1	*=100
	2007	75	21	3	1	1=100
Restorationist in the evangelical tradition	2014	73	25	2	1	*=100
	2007	76	20	3	1	1=100
Restorationist in the mainline tradition	2014	69	30	1	0	0=100
	2007	71	22	4	3	1=100
Congregationalist	2014	57	32	8	2	*=100
	2007	50	37	8	4	1=100
Congregationalist in the mainline tradition	2014	54	33	10	3	1=100
	2007	45	41	9	4	1=100
Holiness	2014	77	20	2	1	1=100
	2007	77	18	4	*	*=100
Holiness in the evangelical tradition	2014	74	22	3	1	1=100
	2007	76	20	4	1	0=100
Adventist	2014	84	14	2	*	0=100
	2007	87	12	1	0	0=100
Anabaptist	2014	87	12	0	0	2=100
	2007	n/a	n/a	n/a	n/a	n/a

Figures may not add to 100% due to rounding. "N/A" indicates insufficient sample size. See Topline for full question wording.

Importance of Religion in One's Life by Protestant Denomination

How important is religion in your life?

		Very important	Somewhat important	Not too important	Not at all important	Don't know/refused
		%	%	%	%	%
African Methodist Episcopal Church	2014	86	14	1	0	0=100
	2007	81	18	0	1	0=100
American Baptist Churches USA	2014	73	24	1	1	1=100
	2007	69	25	3	2	1=100
Anglican Church	2014	61	22	12	4	1=100
	2007	57	25	13	4	1=100
Assemblies of God	2014	86	12	1	*	1=100
	2007	87	11	1	*	1=100
Church of God in Christ	2014	86	11	1	2	0=100
	2007	86	10	2	0	2=100
Church of God (Cleveland, Tennessee)	2014	92	5	2	1	*=100
	2007	91	7	1	0	0=100
Church of the Nazarene	2014	75	18	5	*	2=100
	2007	80	17	4	0	0=100
Churches of Christ	2014	73	24	2	1	*=100
	2007	75	21	3	1	*=100
Episcopal Church	2014	49	37	11	3	*=100
	2007	50	36	12	3	0=100
Evangelical Lutheran Church in America (ELCA)	2014	58	34	7	1	*=100
	2007	62	32	4	1	*=100
Independent Baptist (evangelical tradition)	2014	74	22	3	1	1=100
	2007	74	22	3	1	*=100
Interdenominational (evangelical tradition)	2014	81	13	4	*	2=100
	2007	73	21	4	1	1=100
Interdenominational (mainline tradition)	2014	47	40	9	3	1=100
	2007	47	40	6	6	0=100
Lutheran Church-Missouri Synod	2014	65	30	3	1	0=100
	2007	66	28	4	1	*=100
National Baptist Convention	2014	91	8	1	*	0=100
	2007	91	8	0	*	0=100
Nondenominational charismatic	2014	80	17	1	1	1=100
	2007	82	12	5	0	1=100
Nondenominational evangelical	2014	85	12	1	1	*=100
	2007	90	7	2	1	1=100
Nondenominational fundamentalist	2014	72	25	3	1	0=100
	2007	83	15	2	0	0=100
Presbyterian Church in America	2014	66	26	7	1	0=100
	2007	64	31	4	*	*=100
Presbyterian Church (USA)	2014	64	29	6	1	1=100
	2007	63	30	6	1	0=100
Seventh-day Adventist	2014	83	15	2	0	0=100
	2007	86	12	1	0	0=100
Southern Baptist Convention	2014	81	17	1	1	*=100
	2007	80	17	2	*	*=100
United Church of Christ	2014	62	27	9	2	*=100
	2007	50	38	8	3	1=100
United Methodist Church	2014	61	31	7	2	*=100
	2007	59	35	6	1	*=100

Figures may not add to 100% due to rounding. See Topline for full question wording.

Attendance at Religious Services by Religious Tradition

Aside from weddings and funerals, how often do you attend religious services?

		Weekly or more %	Monthly/ yearly %	Seldom/ never %	Don't know/refused %
Total	2014	36	33	30	1=100
	2007	39	33	27	1=100
Protestant	2014	49	35	15	1=100
	2007	50	33	16	1=100
Evangelical tradition	2014	58	30	12	1=100
	2007	58	28	13	1=100
Mainline tradition	2014	33	43	24	1=100
	2007	35	42	23	1=100
Historically black Protestant tradition	2014	53	36	10	1=100
	2007	59	29	11	1=100
Catholic	2014	39	40	20	1=100
	2007	41	39	19	*=100
Mormon	2014	77	14	9	1=100
	2007	76	16	8	0=100
Church of Jesus Christ of Latter-day Saints	2014	77	13	9	1=100
	2007	76	17	7	0=100
Jehovah's Witness	2014	85	11	3	1=100
	2007	82	10	8	*=100
Orthodox Christian	2014	31	54	15	0=100
	2007	34	49	17	1=100
Other Christian	2014	36	33	28	3=100
	2007	27	40	31	1=100
Jewish	2014	19	49	31	*=100
	2007	16	53	31	1=100
Muslim	2014	45	31	22	1=100
	2007	47	26	27	0=100
Buddhist	2014	18	50	31	*=100
	2007	17	44	38	1=100
Hindu	2014	18	60	21	1=100
	2007	23	57	19	*=100
Other faiths	2014	16	31	52	1=100
	2007	14	34	51	1=100
Unitarian and other liberal faiths	2014	16	32	52	1=100
	2007	15	37	46	1=100
New Age	2014	14	29	56	0=100
	2007	11	26	62	0=100
Unaffiliated	2014	4	24	72	*=100
	2007	5	22	72	*=100
Atheist	2014	1	10	89	0=100
	2007	4	10	85	1=100
Agnostic	2014	2	19	79	*=100
	2007	2	18	80	0=100
Nothing in particular	2014	6	28	66	*=100
	2007	6	24	69	*=100
Religion not important	2014	1	18	80	*=100
	2007	1	14	85	*=100
Religion important	2014	11	40	49	1=100
	2007	11	35	53	*=100

Figures may not add to 100% due to rounding. Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives. See Topline for full question wording.

Attendance at Religious Services by Protestant Family

Aside from weddings and funerals, how often do you attend religious services?

		Weekly or more %	Monthly/ yearly %	Seldom/ never %	Don't know/refused %
Baptist	2014	50	35	14	1=100
	2007	53	32	15	1=100
Baptist in the evangelical tradition	2014	54	32	14	1=100
	2007	55	30	14	1=100
Baptist in the mainline tradition	2014	37	41	22	*=100
	2007	33	41	25	1=100
Baptist in the historically black Protestant tradition	2014	49	40	10	1=100
	2007	56	32	12	*=100
Methodist	2014	43	39	17	*=100
	2007	42	42	16	1=100
Methodist in the mainline tradition	2014	42	39	19	*=100
	2007	40	43	16	1=100
Methodist in the historically black Protestant tradition	2014	56	38	7	0=100
	2007	57	31	12	1=100
Nondenominational	2014	57	30	12	*=100
	2007	59	28	13	*=100
Nondenominational in the evangelical tradition	2014	64	27	9	*=100
	2007	68	23	9	*=100
Nondenominational in the mainline tradition	2014	22	48	30	*=100
	2007	23	45	33	0=100
Nondenominational in the historically black Protestant tradition	2014	64	24	12	0=100
	2007	n/a	n/a	n/a	n/a
Lutheran	2014	34	45	20	*=100
	2007	36	46	17	*=100
Lutheran in the evangelical tradition	2014	46	38	16	0=100
	2007	40	48	12	*=100
Lutheran in the mainline tradition	2014	26	51	23	1=100
	2007	34	45	20	*=100
Presbyterian	2014	40	43	17	*=100
	2007	44	38	17	1=100
Presbyterian in the evangelical tradition	2014	49	37	13	*=100
	2007	47	37	15	1=100
Presbyterian in the mainline tradition	2014	36	46	19	*=100
	2007	43	39	18	1=100
Pentecostal	2014	69	22	9	*=100
	2007	70	20	10	1=100
Pentecostal in the evangelical tradition	2014	68	23	10	*=100
	2007	69	21	10	*=100
Pentecostal in the historically black Protestant tradition	2014	72	22	5	1=100
	2007	75	18	7	1=100
Episcopalian/Anglican	2014	31	48	21	*=100
	2007	37	45	17	1=100
Episcopalian/Anglican in the mainline tradition	2014	30	49	21	*=100
	2007	36	45	18	1=100
Restorationist	2014	53	34	12	1=100
	2007	59	25	15	*=100
Restorationist in the evangelical tradition	2014	53	33	13	1=100
	2007	59	25	15	*=100
Restorationist in the mainline tradition	2014	50	41	7	1=100
	2007	61	24	15	0=100
Congregationalist	2014	40	41	18	*=100
	2007	35	47	17	1=100
Congregationalist in the mainline tradition	2014	36	44	20	*=100
	2007	32	49	18	1=100
Holiness	2014	59	30	10	1=100
	2007	60	29	11	*=100
Holiness in the evangelical tradition	2014	59	29	10	1=100
	2007	58	30	12	*=100
Adventist	2014	69	23	6	2=100
	2007	63	23	14	0=100
Anabaptist	2014	82	16	2	0=100
	2007	n/a	n/a	n/a	n/a

Figures may not add to 100% due to rounding. "N/A" indicates insufficient sample size. See Topline for full question wording.

Attendance at Religious Services by Protestant Denomination

Aside from weddings and funerals, how often do you attend religious services?

		Weekly or more %	Monthly/ yearly %	Seldom/ never %	Don't know/refused %
African Methodist Episcopal Church	2014	58	33	10	0=100
	2007	57	28	15	0=100
American Baptist Churches USA	2014	42	41	16	*=100
	2007	41	43	16	1=100
Anglican Church	2014	41	39	20	0=100
	2007	42	36	22	*=100
Assemblies of God	2014	68	23	9	*=100
	2007	72	19	9	*=100
Church of God in Christ	2014	72	22	6	0=100
	2007	71	19	9	1=100
Church of God (Cleveland, Tennessee)	2014	77	13	10	0=100
	2007	70	25	4	0=100
Church of the Nazarene	2014	58	26	14	1=100
	2007	57	32	10	1=100
Churches of Christ	2014	53	34	13	*=100
	2007	59	26	14	*=100
Episcopal Church	2014	29	53	18	*=100
	2007	35	48	16	1=100
Evangelical Lutheran Church in America (ELCA)	2014	35	50	14	*=100
	2007	46	43	10	*=100
Independent Baptist (evangelical tradition)	2014	46	38	15	1=100
	2007	52	33	15	0=100
Interdenominational (evangelical tradition)	2014	60	33	7	0=100
	2007	63	23	13	0=100
Interdenominational (mainline tradition)	2014	28	49	24	*=100
	2007	32	50	18	0=100
Lutheran Church-Missouri Synod	2014	47	38	16	0=100
	2007	41	47	11	*=100
National Baptist Convention	2014	60	34	6	0=100
	2007	65	27	8	*=100
Nondenominational charismatic	2014	66	25	9	*=100
	2007	72	17	11	0=100
Nondenominational evangelical	2014	70	23	7	*=100
	2007	74	21	5	*=100
Nondenominational fundamentalist	2014	59	25	16	0=100
	2007	66	27	7	0=100
Presbyterian Church in America	2014	44	39	17	0=100
	2007	43	40	16	*=100
Presbyterian Church (USA)	2014	48	39	13	*=100
	2007	55	34	10	1=100
Seventh-day Adventist	2014	67	25	6	3=100
	2007	64	24	13	0=100
Southern Baptist Convention	2014	57	30	13	1=100
	2007	57	30	13	1=100
United Church of Christ	2014	42	42	16	0=100
	2007	39	47	14	*=100
United Methodist Church	2014	44	39	17	*=100
	2007	43	43	14	*=100

Figures may not add to 100% due to rounding. See Topline for full question wording.

Frequency of Prayer by Religious Tradition

How often do you pray?

		Daily or more %	Weekly %	Monthly %	Seldom/ never %	Don't know/refused %
Total	2014	55	16	6	23	1=100
	2007	58	17	6	18	2=100
Protestant	2014	71	16	4	7	1=100
	2007	69	17	4	8	1=100
Evangelical tradition	2014	79	14	3	4	1=100
	2007	78	14	3	4	1=100
Mainline tradition	2014	54	23	7	15	1=100
	2007	53	23	7	14	2=100
Historically black Protestant tradition	2014	80	12	3	4	1=100
	2007	80	12	2	4	2=100
Catholic	2014	59	20	7	13	1=100
	2007	58	21	7	13	1=100
Mormon	2014	85	7	3	5	*=100
	2007	82	10	3	5	*=100
Church of Jesus Christ of Latter-day Saints	2014	86	7	3	4	*=100
	2007	83	10	3	4	*=100
Jehovah's Witness	2014	90	7	2	1	1=100
	2007	89	6	2	2	1=100
Orthodox Christian	2014	57	19	8	15	2=100
	2007	60	17	5	16	2=100
Other Christian	2014	70	16	4	6	4=100
	2007	71	16	2	9	2=100
Jewish	2014	29	16	8	45	1=100
	2007	26	18	8	44	3=100
Muslim	2014	69	9	7	13	1=100
	2007	71	11	1	16	1=100
Buddhist	2014	43	16	10	29	1=100
	2007	45	13	9	30	1=100
Hindu	2014	51	15	12	22	1=100
	2007	62	14	5	17	2=100
Other faiths	2014	36	15	9	38	1=100
	2007	42	15	8	33	3=100
Unitarian and other liberal faiths	2014	39	13	8	39	1=100
	2007	41	16	6	35	3=100
New Age	2014	28	19	12	40	1=100
	2007	37	12	14	34	3=100
Unaffiliated	2014	20	11	7	62	1=100
	2007	22	13	7	56	2=100
Atheist	2014	1	1	1	97	*=100
	2007	5	5	2	87	2=100
Agnostic	2014	9	5	6	80	*=100
	2007	9	9	7	74	*=100
Nothing in particular	2014	26	14	8	51	1=100
	2007	27	15	8	48	2=100
Religion not important	2014	11	9	7	73	1=100
	2007	11	8	8	71	2=100
Religion important	2014	45	21	10	23	1=100
	2007	44	21	9	24	2=100

Figures may not add to 100% due to rounding. Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives. See Topline for full question wording.

Frequency of Prayer by Protestant Family

How often do you pray?

		Daily or more %	Weekly %	Monthly %	Seldom/ never %	Don't know/refused %
Baptist	2014	76	14	3	5	1=100
	2007	77	14	3	5	1=100
Baptist in the evangelical tradition	2014	79	13	3	5	1=100
	2007	78	14	3	5	1=100
Baptist in the mainline tradition	2014	63	21	5	10	*=100
	2007	61	21	7	10	1=100
Baptist in the historically black Protestant tradition	2014	78	13	4	4	1=100
	2007	82	11	2	4	1=100
Methodist	2014	63	19	7	10	1=100
	2007	60	22	7	10	1=100
Methodist in the mainline tradition	2014	60	21	7	11	1=100
	2007	58	24	7	10	1=100
Methodist in the historically black Protestant tradition	2014	81	12	3	4	0=100
	2007	78	12	3	6	1=100
Nondenominational	2014	78	13	3	5	1=100
	2007	77	13	3	5	1=100
Nondenominational in the evangelical tradition	2014	83	12	2	3	1=100
	2007	83	11	2	3	*=100
Nondenominational in the mainline tradition	2014	50	22	7	20	1=100
	2007	53	23	7	16	1=100
Nondenominational in the historically black Protestant tradition	2014	86	10	1	2	*=100
	2007	n/a	n/a	n/a	n/a	n/a
Lutheran	2014	55	25	7	11	1=100
	2007	55	23	7	13	1=100
Lutheran in the evangelical tradition	2014	66	21	6	6	1=100
	2007	63	22	6	7	1=100
Lutheran in the mainline tradition	2014	47	29	7	15	1=100
	2007	50	24	7	17	1=100
Presbyterian	2014	60	22	6	10	1=100
	2007	60	22	6	11	1=100
Presbyterian in the evangelical tradition	2014	72	18	4	5	1=100
	2007	70	20	4	5	1=100
Presbyterian in the mainline tradition	2014	54	24	8	14	1=100
	2007	56	23	7	13	2=100
Pentecostal	2014	82	13	2	2	1=100
	2007	82	11	2	4	1=100
Pentecostal in the evangelical tradition	2014	81	14	2	3	1=100
	2007	83	11	2	4	1=100
Pentecostal in the historically black Protestant tradition	2014	85	10	1	2	2=100
	2007	79	13	2	4	2=100
Episcopalian/Anglican	2014	51	23	9	17	*=100
	2007	49	24	7	17	2=100
Episcopalian/Anglican in the mainline tradition	2014	50	23	9	18	*=100
	2007	48	25	7	18	2=100
Restorationist	2014	75	16	3	5	1=100
	2007	71	17	6	6	*=100
Restorationist in the evangelical tradition	2014	77	16	3	4	*=100
	2007	72	17	5	5	*=100
Restorationist in the mainline tradition	2014	60	22	3	13	2=100
	2007	65	17	9	9	*=100
Congregationalist	2014	54	23	9	13	1=100
	2007	45	25	10	19	2=100
Congregationalist in the mainline tradition	2014	50	25	10	14	1=100
	2007	41	26	11	21	1=100
Holiness	2014	76	15	4	6	*=100
	2007	75	14	3	7	1=100
Holiness in the evangelical tradition	2014	74	16	4	6	*=100
	2007	74	15	3	8	*=100
Adventist	2014	87	9	1	3	0=100
	2007	88	10	1	1	0=100
Anabaptist	2014	82	12	2	4	*=100
	2007	n/a	n/a	n/a	n/a	n/a

Figures may not add to 100% due to rounding. "N/A" indicates insufficient sample size. See Topline for full question wording.

Frequency of Prayer by Protestant Denomination

How often do you pray?

		Daily or more %	Weekly %	Monthly %	Seldom/ never %	Don't know/refused %
African Methodist Episcopal Church	2014	84	8	3	5	0=100
	2007	77	9	4	10	1=100
American Baptist Churches USA	2014	69	19	3	8	*=100
	2007	67	21	6	5	*=100
Anglican Church	2014	53	27	5	15	0=100
	2007	47	25	7	17	4=100
Assemblies of God	2014	81	12	3	3	1=100
	2007	85	10	2	3	1=100
Church of God in Christ	2014	83	10	1	4	2=100
	2007	79	12	2	5	2=100
Church of God (Cleveland, Tennessee)	2014	87	11	0	2	0=100
	2007	89	7	1	2	1=100
Church of the Nazarene	2014	69	17	6	8	0=100
	2007	75	20	1	4	0=100
Churches of Christ	2014	77	15	3	5	*=100
	2007	71	18	5	5	*=100
Episcopal Church	2014	51	21	11	17	*=100
	2007	49	25	7	19	1=100
Evangelical Lutheran Church in America (ELCA)	2014	56	27	7	10	1=100
	2007	59	22	6	11	1=100
Independent Baptist (evangelical tradition)	2014	75	15	3	6	1=100
	2007	77	14	3	5	1=100
Interdenominational (evangelical tradition)	2014	84	10	2	3	*=100
	2007	80	16	1	3	*=100
Interdenominational (mainline tradition)	2014	57	22	8	13	*=100
	2007	58	24	7	10	1=100
Lutheran Church-Missouri Synod	2014	64	22	7	6	1=100
	2007	64	22	6	7	2=100
National Baptist Convention	2014	82	11	2	4	1=100
	2007	86	9	2	2	1=100
Nondenominational charismatic	2014	86	13	0	*	1=100
	2007	81	13	2	5	0=100
Nondenominational evangelical	2014	84	11	2	3	*=100
	2007	87	10	1	2	1=100
Nondenominational fundamentalist	2014	71	18	3	5	3=100
	2007	89	8	2	2	0=100
Presbyterian Church in America	2014	66	21	7	5	0=100
	2007	65	22	5	7	1=100
Presbyterian Church (USA)	2014	63	22	5	9	1=100
	2007	64	21	6	9	1=100
Seventh-day Adventist	2014	86	10	1	2	0=100
	2007	86	11	1	1	0=100
Southern Baptist Convention	2014	81	12	3	4	1=100
	2007	77	14	3	4	1=100
United Church of Christ	2014	54	25	8	12	1=100
	2007	46	26	11	17	1=100
United Methodist Church	2014	62	21	6	9	1=100
	2007	59	24	6	9	1=100

Figures may not add to 100% due to rounding. See Topline for full question wording.

Interpretation of Scripture by Religious Tradition

Is the Bible/Quran/Torah/Holy Scripture the word of God? Should it be taken literally, word for word?

		NET Word of God	Should be taken literally	Not everything should be taken literally	Other/don't know/refused	Not the word of God	Other/don't know/refused
		%	%	%	%	%	%
Total	2014	60	31	27	3	33	7=100
	2007	63	33	27	3	28	9=100
Protestant	2014	79	46	30	3	14	6=100
	2007	78	46	27	4	14	8=100
Evangelical tradition	2014	88	55	29	4	8	4=100
	2007	88	59	25	5	7	5=100
Mainline tradition	2014	62	24	35	3	28	9=100
	2007	61	22	35	4	28	11=100
Historically black Protestant tradition	2014	85	59	23	3	9	6=100
	2007	84	62	18	4	9	8=100
Catholic	2014	64	26	36	3	28	8=100
	2007	62	23	36	3	27	11=100
Mormon	2014	91	33	53	5	6	3=100
	2007	91	35	50	7	4	4=100
Church of Jesus Christ of Latter-day Saints	2014	91	32	54	5	6	3=100
	2007	92	35	50	7	4	4=100
Jehovah's Witness	2014	94	47	40	7	2	4=100
	2007	92	48	40	5	1	7=100
Orthodox Christian	2014	63	22	39	2	27	10=100
	2007	59	26	29	4	29	12=100
Other Christian	2014	43	16	21	6	44	13=100
	2007	35	5	26	4	44	20=100
Jewish	2014	37	11	24	2	55	8=100
	2007	38	10	25	2	53	10=100
Muslim	2014	83	42	31	10	12	5=100
	2007	80	41	31	8	10	10=100
Buddhist	2014	15	5	9	1	73	12=100
	2007	18	8	9	1	67	16=100
Hindu	2014	29	12	16	*	60	12=100
	2007	37	12	21	4	47	16=100
Other faiths	2014	9	3	6	*	78	13=100
	2007	12	5	6	1	74	14=100
Unitarian and other liberal faiths	2014	11	3	7	*	76	12=100
	2007	10	5	3	1	76	15=100
New Age	2014	2	0	2	0	87	11=100
	2007	8	4	4	0	79	12=100
Unaffiliated	2014	21	10	11	1	72	7=100
	2007	25	11	13	1	64	10=100
Atheist	2014	2	1	1	*	96	2=100
	2007	7	3	3	1	88	5=100
Agnostic	2014	3	1	2	*	92	5=100
	2007	5	*	4	1	87	8=100
Nothing in particular	2014	30	13	15	1	62	9=100
	2007	32	14	16	2	57	11=100
Religion not important	2014	13	4	8	*	79	7=100
	2007	13	4	9	1	76	11=100
Religion important	2014	51	25	24	2	40	10=100
	2007	51	25	23	3	37	12=100

Figures may not add to 100% or to subtotals indicated due to rounding. Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives. See Topline for full question wording.

Interpretation of Scripture by Protestant Family

Is the Bible/Quran/Torah/Holy Scripture the word of God? Should it be taken literally, word for word?

		NET Word of God	Should be taken literally	Not everything should be taken literally	Other/don't know/refused	Not the word of God	Other/don't know/refused
		%	%	%	%	%	%
Baptist	2014	85	57	25	3	10	5=100
	2007	86	60	21	4	8	7=100
Baptist in the evangelical tradition	2014	87	58	26	4	8	4=100
	2007	89	62	22	4	6	6=100
Baptist in the mainline tradition	2014	78	46	29	4	16	6=100
	2007	75	43	26	6	16	9=100
Baptist in the historically black Protestant tradition	2014	84	60	22	2	9	7=100
	2007	83	62	17	3	9	9=100
Methodist	2014	72	31	38	3	20	8=100
	2007	70	27	38	4	21	10=100
Methodist in the mainline tradition	2014	70	27	41	3	22	8=100
	2007	68	24	39	4	22	10=100
Methodist in the historically black Protestant tradition	2014	83	58	22	3	11	5=100
	2007	81	52	23	6	12	6=100
Nondenominational	2014	84	44	35	5	10	5=100
	2007	83	49	29	6	11	5=100
Nondenominational in the evangelical tradition	2014	91	50	35	6	6	4=100
	2007	91	57	29	6	5	4=100
Nondenominational in the mainline tradition	2014	52	12	37	3	34	14=100
	2007	52	21	29	3	37	11=100
Nondenominational in the historically black Protestant tradition	2014	91	57	32	2	8	2=100
	2007	n/a	n/a	n/a	n/a	n/a	n/a
Lutheran	2014	69	27	40	3	24	8=100
	2007	70	30	38	3	23	7=100
Lutheran in the evangelical tradition	2014	84	40	40	4	12	4=100
	2007	81	44	34	3	15	4=100
Lutheran in the mainline tradition	2014	58	17	39	2	32	10=100
	2007	63	21	40	2	28	9=100
Presbyterian	2014	69	26	39	4	23	8=100
	2007	65	25	38	3	24	10=100
Presbyterian in the evangelical tradition	2014	84	37	41	5	12	4=100
	2007	78	40	35	3	15	7=100
Presbyterian in the mainline tradition	2014	61	20	38	3	28	11=100
	2007	60	18	39	3	28	11=100
Pentecostal	2014	92	68	21	3	4	3=100
	2007	91	70	17	5	3	6=100
Pentecostal in the evangelical tradition	2014	91	69	20	3	5	4=100
	2007	91	68	18	5	3	6=100
Pentecostal in the historically black Protestant tradition	2014	94	64	27	3	4	2=100
	2007	93	74	13	5	2	6=100
Episcopalian/Anglican	2014	49	12	36	1	43	9=100
	2007	47	13	33	1	40	13=100
Episcopalian/Anglican in the mainline tradition	2014	48	12	35	1	43	9=100
	2007	45	10	33	1	41	13=100
Restorationist	2014	84	48	33	3	11	4=100
	2007	81	46	30	5	11	8=100
Restorationist in the evangelical tradition	2014	86	50	34	3	10	4=100
	2007	83	49	30	4	10	6=100
Restorationist in the mainline tradition	2014	72	38	31	3	21	8=100
	2007	71	31	34	5	16	14=100
Congregationalist	2014	53	18	32	2	36	11=100
	2007	50	18	30	2	37	12=100
Congregationalist in the mainline tradition	2014	48	12	34	2	41	11=100
	2007	48	14	31	2	41	12=100
Holiness	2014	87	57	27	3	9	4=100
	2007	87	61	21	5	10	3=100
Holiness in the evangelical tradition	2014	87	54	29	4	9	4=100
	2007	87	58	23	5	10	4=100
Adventist	2014	90	51	34	5	4	6=100
	2007	95	52	39	4	0	5=100
Anabaptist	2014	91	65	21	4	6	4=100
	2007	n/a	n/a	n/a	n/a	n/a	n/a

Figures may not add to 100% or to subtotals indicated due to rounding. "N/A" indicates insufficient sample size. See Topline for full question wording.

Interpretation of Scripture by Protestant Denomination

Is the Bible/Quran/Torah/Holy Scripture the word of God? Should it be taken literally, word for word?

		NET Word of God	Should be taken literally	Not everything should be taken literally	Other/don't know/refused	Not the word of God	Other/don't know/refused
		%	%	%	%	%	%
African Methodist Episcopal Church	2014	82	55	23	4	13	4=100
	2007	83	57	22	4	11	6=100
American Baptist Churches USA	2014	84	53	27	4	11	5=100
	2007	82	52	25	5	12	6=100
Anglican Church	2014	64	20	43	1	29	7=100
	2007	49	13	34	1	37	14=100
Assemblies of God	2014	94	72	20	2	3	3=100
	2007	93	70	20	3	3	4=100
Church of God in Christ	2014	95	68	25	2	4	1=100
	2007	91	75	9	6	3	6=100
Church of God (Cleveland, Tennessee)	2014	97	83	12	2	2	1=100
	2007	92	75	10	6	3	6=100
Church of the Nazarene	2014	85	50	34	2	11	3=100
	2007	90	63	21	5	6	4=100
Churches of Christ	2014	86	49	33	4	11	4=100
	2007	84	50	30	4	10	6=100
Episcopal Church	2014	44	10	33	1	47	9=100
	2007	43	9	32	1	44	13=100
Evangelical Lutheran Church in America (ELCA)	2014	64	20	42	2	29	8=100
	2007	71	23	46	3	20	9=100
Independent Baptist (evangelical tradition)	2014	85	53	29	3	11	4=100
	2007	87	61	22	4	6	7=100
Interdenominational (evangelical tradition)	2014	88	48	36	3	8	4=100
	2007	83	47	31	5	12	5=100
Interdenominational (mainline tradition)	2014	40	9	30	1	39	21=100
	2007	58	15	40	2	32	11=100
Lutheran Church-Missouri Synod	2014	85	40	41	4	11	4=100
	2007	81	42	35	4	15	4=100
National Baptist Convention	2014	87	64	21	2	7	6=100
	2007	88	68	17	3	6	6=100
Nondenominational charismatic	2014	93	53	33	8	6	1=100
	2007	94	56	34	4	4	2=100
Nondenominational evangelical	2014	93	53	35	4	4	3=100
	2007	95	61	29	5	2	3=100
Nondenominational fundamentalist	2014	93	56	35	2	7	1=100
	2007	93	63	25	4	4	4=100
Presbyterian Church in America	2014	80	34	39	7	15	5=100
	2007	70	35	31	5	22	8=100
Presbyterian Church (USA)	2014	66	24	39	3	24	10=100
	2007	68	23	42	3	22	10=100
Seventh-day Adventist	2014	89	48	36	5	4	7=100
	2007	95	48	41	5	0	5=100
Southern Baptist Convention	2014	89	61	24	4	8	3=100
	2007	89	63	22	4	6	5=100
United Church of Christ	2014	48	13	34	1	38	13=100
	2007	51	15	34	2	37	12=100
United Methodist Church	2014	72	27	42	3	20	8=100
	2007	70	25	40	4	21	9=100

Figures may not add to 100% or to subtotals indicated due to rounding. See Topline for full question wording.

Frequency of Meditation by Religious Tradition

How often do you meditate?

		At least once a week	Once or twice a month	Several times a year	Seldom/ never	Don't know/refused
		%	%	%	%	%
Total	2014	40	8	4	45	2=100
	2007	39	7	4	47	2=100
Protestant	2014	46	8	4	41	2=100
	2007	44	7	4	44	3=100
Evangelical tradition	2014	49	7	3	40	2=100
	2007	46	6	3	41	3=100
Mainline tradition	2014	36	10	5	48	2=100
	2007	35	7	5	50	3=100
Historically black Protestant tradition	2014	55	8	4	31	2=100
	2007	55	6	3	34	2=100
Catholic	2014	40	9	5	45	1=100
	2007	36	9	5	48	2=100
Mormon	2014	60	10	1	28	1=100
	2007	56	7	3	31	2=100
Church of Jesus Christ of Latter-day Saints	2014	60	10	1	27	2=100
	2007	56	8	3	31	2=100
Jehovah's Witness	2014	77	2	2	15	4=100
	2007	72	4	3	18	4=100
Orthodox Christian	2014	35	5	5	53	1=100
	2007	32	8	7	50	4=100
Other Christian	2014	64	4	4	22	7=100
	2007	64	8	5	22	1=100
Jewish	2014	28	8	6	56	2=100
	2007	23	6	5	62	3=100
Muslim	2014	35	8	7	41	8=100
	2007	46	3	3	42	6=100
Buddhist	2014	66	6	7	19	1=100
	2007	61	8	3	24	4=100
Hindu	2014	33	8	7	51	*=100
	2007	44	9	7	39	2=100
Other faiths	2014	58	11	5	24	2=100
	2007	64	9	5	20	1=100
Unitarian and other liberal faiths	2014	54	10	5	27	3=100
	2007	59	9	6	25	2=100
New Age	2014	65	11	5	18	1=100
	2007	73	9	5	13	*=100
Unaffiliated	2014	26	10	5	58	1=100
	2007	26	7	5	60	2=100
Atheist	2014	19	8	5	68	*=100
	2007	18	5	5	71	2=100
Agnostic	2014	24	12	7	56	1=100
	2007	25	10	6	59	1=100
Nothing in particular	2014	28	9	4	57	1=100
	2007	28	7	4	59	2=100
Religion not important	2014	22	10	5	62	1=100
	2007	22	6	5	66	1=100
Religion important	2014	35	9	4	51	1=100
	2007	34	8	4	52	3=100

Figures may not add to 100% due to rounding. Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives. See Topline for full question wording.

Frequency of Meditation by Protestant Family

How often do you meditate?

		At least once a week	Once or twice a month	Several times a year	Seldom/ never	Don't know/refused
		%	%	%	%	%
Baptist	2014	46	7	3	42	2=100
	2007	45	6	3	43	2=100
Baptist in the evangelical tradition	2014	45	6	2	45	2=100
	2007	43	6	3	45	3=100
Baptist in the mainline tradition	2014	37	9	4	49	1=100
	2007	36	7	3	52	2=100
Baptist in the historically black Protestant tradition	2014	52	9	4	33	2=100
	2007	54	6	2	36	1=100
Methodist	2014	40	10	5	44	2=100
	2007	38	7	5	48	2=100
Methodist in the mainline tradition	2014	39	10	5	44	2=100
	2007	36	7	5	49	2=100
Methodist in the historically black Protestant tradition	2014	52	5	4	39	*=100
	2007	54	4	5	37	1=100
Nondenominational	2014	49	8	5	37	1=100
	2007	49	7	3	40	2=100
Nondenominational in the evangelical tradition	2014	52	7	4	35	2=100
	2007	52	6	2	37	2=100
Nondenominational in the mainline tradition	2014	35	9	7	48	1=100
	2007	36	8	4	50	1=100
Nondenominational in the historically black Protestant tradition	2014	59	12	6	24	0=100
	2007	n/a	n/a	n/a	n/a	n/a
Lutheran	2014	34	7	4	53	2=100
	2007	32	8	5	53	3=100
Lutheran in the evangelical tradition	2014	40	6	4	49	2=100
	2007	34	7	5	51	3=100
Lutheran in the mainline tradition	2014	29	9	5	56	2=100
	2007	30	8	5	55	2=100
Presbyterian	2014	39	10	4	46	2=100
	2007	40	8	6	44	2=100
Presbyterian in the evangelical tradition	2014	43	9	3	42	3=100
	2007	46	8	4	40	2=100
Presbyterian in the mainline tradition	2014	36	10	4	49	2=100
	2007	37	8	7	46	2=100
Pentecostal	2014	62	6	3	27	2=100
	2007	57	6	2	32	3=100
Pentecostal in the evangelical tradition	2014	61	6	3	28	2=100
	2007	57	6	2	33	3=100
Pentecostal in the historically black Protestant tradition	2014	66	5	3	23	3=100
	2007	59	6	2	29	4=100
Episcopalian/Anglican	2014	38	13	5	43	1=100
	2007	42	7	6	44	2=100
Episcopalian/Anglican in the mainline tradition	2014	37	13	4	44	1=100
	2007	41	7	6	44	2=100
Restorationist	2014	44	7	4	44	2=100
	2007	42	9	2	44	3=100
Restorationist in the evangelical tradition	2014	42	7	3	46	2=100
	2007	41	8	2	45	3=100
Restorationist in the mainline tradition	2014	56	5	8	31	*=100
	2007	48	9	2	37	4=100
Congregationalist	2014	46	10	6	37	2=100
	2007	33	9	6	51	2=100
Congregationalist in the mainline tradition	2014	43	10	7	38	2=100
	2007	30	10	6	52	2=100
Holiness	2014	53	7	2	37	1=100
	2007	57	6	2	34	1=100
Holiness in the evangelical tradition	2014	50	7	3	40	1=100
	2007	53	6	2	37	2=100
Adventist	2014	62	8	2	26	2=100
	2007	61	5	6	28	1=100
Anabaptist	2014	58	10	2	24	6=100
	2007	n/a	n/a	n/a	n/a	n/a

Figures may not add to 100% due to rounding. "N/A" indicates insufficient sample size. See Topline for full question wording.

Frequency of Meditation by Protestant Denomination

How often do you meditate?

		At least once a week	Once or twice a month	Several times a year	Seldom/ never	Don't know/refused
		%	%	%	%	%
African Methodist Episcopal Church	2014	58	6	5	31	0=100
	2007	51	5	6	37	1=100
American Baptist Churches USA	2014	43	8	3	45	1=100
	2007	40	9	3	47	1=100
Anglican Church	2014	33	12	6	48	2=100
	2007	44	11	5	37	3=100
Assemblies of God	2014	62	6	3	29	1=100
	2007	54	6	1	35	3=100
Church of God in Christ	2014	63	4	5	25	2=100
	2007	56	7	2	30	4=100
Church of God (Cleveland, Tennessee)	2014	57	9	2	31	1=100
	2007	67	2	1	28	2=100
Church of the Nazarene	2014	42	6	3	46	2=100
	2007	47	4	4	44	2=100
Churches of Christ	2014	42	7	3	47	2=100
	2007	41	8	2	45	3=100
Episcopal Church	2014	39	13	4	43	1=100
	2007	42	5	6	44	2=100
Evangelical Lutheran Church in America (ELCA)	2014	32	11	4	52	1=100
	2007	36	8	5	49	2=100
Independent Baptist (evangelical tradition)	2014	40	7	3	48	3=100
	2007	40	6	3	48	3=100
Interdenominational (evangelical tradition)	2014	49	10	3	36	2=100
	2007	56	8	4	31	1=100
Interdenominational (mainline tradition)	2014	41	10	9	39	1=100
	2007	49	13	1	38	0=100
Lutheran Church-Missouri Synod	2014	41	5	4	49	1=100
	2007	35	7	5	50	2=100
National Baptist Convention	2014	62	10	3	22	2=100
	2007	60	6	2	30	2=100
Nondenominational charismatic	2014	59	10	4	26	1=100
	2007	58	9	1	30	1=100
Nondenominational evangelical	2014	51	7	4	37	1=100
	2007	49	7	3	40	2=100
Nondenominational fundamentalist	2014	55	6	3	32	4=100
	2007	61	5	1	31	2=100
Presbyterian Church in America	2014	47	8	5	38	3=100
	2007	44	7	4	44	*=100
Presbyterian Church (USA)	2014	41	9	3	46	1=100
	2007	43	8	7	40	2=100
Seventh-day Adventist	2014	62	8	2	26	3=100
	2007	60	4	6	29	1=100
Southern Baptist Convention	2014	47	6	2	43	2=100
	2007	45	6	3	44	2=100
United Church of Christ	2014	46	9	6	37	2=100
	2007	33	9	6	50	2=100
United Methodist Church	2014	40	10	5	44	1=100
	2007	37	7	5	48	2=100

Figures may not add to 100% due to rounding. See Topline for full question wording.

Frequency of Feeling a Deep Sense of Spiritual Peace and Well-Being by Religious Tradition

Now, thinking about some different kinds of experiences, how often do you feel a deep sense of spiritual peace and well-being?

		At least once a week %	Once or twice a month %	Several times a year %	Seldom/ never %	Don't know/refused %
Total	2014	59	15	9	16	1=100
	2007	52	14	12	18	3=100
Protestant	2014	68	14	8	9	1=100
	2007	60	13	11	13	3=100
Evangelical tradition	2014	75	12	6	6	1=100
	2007	68	12	9	9	2=100
Mainline tradition	2014	56	18	11	14	2=100
	2007	47	16	15	18	4=100
Historically black Protestant tradition	2014	73	12	7	8	1=100
	2007	65	12	8	12	3=100
Catholic	2014	57	17	11	14	1=100
	2007	47	16	16	19	3=100
Mormon	2014	81	9	4	5	1=100
	2007	71	12	9	6	2=100
Church of Jesus Christ of Latter-day Saints	2014	82	8	4	5	1=100
	2007	71	12	9	5	2=100
Jehovah's Witness	2014	82	5	5	5	3=100
	2007	77	6	7	7	3=100
Orthodox Christian	2014	53	23	10	14	*=100
	2007	45	15	17	20	3=100
Other Christian	2014	75	13	3	8	1=100
	2007	64	15	8	9	4=100
Jewish	2014	39	18	14	28	1=100
	2007	38	14	13	30	5=100
Muslim	2014	64	13	10	9	4=100
	2007	64	13	7	13	3=100
Buddhist	2014	59	14	14	12	1=100
	2007	55	15	9	18	4=100
Hindu	2014	40	16	22	20	2=100
	2007	49	7	22	19	5=100
Other faiths	2014	62	13	7	16	1=100
	2007	60	13	9	14	3=100
Unitarian and other liberal faiths	2014	62	13	8	16	2=100
	2007	58	13	9	18	2=100
New Age	2014	62	14	7	17	*=100
	2007	64	14	10	9	3=100
Unaffiliated	2014	40	16	11	32	2=100
	2007	35	13	12	37	4=100
Atheist	2014	31	14	8	45	2=100
	2007	28	9	10	47	6=100
Agnostic	2014	37	19	12	31	1=100
	2007	31	16	15	36	3=100
Nothing in particular	2014	42	15	11	30	2=100
	2007	36	13	12	36	4=100
Religion not important	2014	36	15	11	36	2=100
	2007	29	11	11	45	4=100
Religion important	2014	50	16	11	22	2=100
	2007	44	14	13	26	4=100

Figures may not add to 100% due to rounding. Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives. See Topline for full question wording.

Frequency of Feeling a Deep Sense of Spiritual Peace and Well-Being by Protestant Family

Now, thinking about some different kinds of experiences, how often do you feel a deep sense of spiritual peace and well-being?

		At least once a week	Once or twice a month	Several times a year	Seldom/ never	Don't know/refused
		%	%	%	%	%
Baptist	2014	71	12	7	8	1=100
	2007	63	12	10	11	3=100
Baptist in the evangelical tradition	2014	74	11	6	7	1=100
	2007	66	12	10	9	3=100
Baptist in the mainline tradition	2014	58	17	9	15	1=100
	2007	49	13	15	20	4=100
Baptist in the historically black Protestant tradition	2014	71	12	7	8	1=100
	2007	64	13	8	12	3=100
Methodist	2014	61	17	10	10	1=100
	2007	51	17	14	15	4=100
Methodist in the mainline tradition	2014	60	18	10	10	1=100
	2007	49	17	14	16	4=100
Methodist in the historically black Protestant tradition	2014	70	13	5	10	1=100
	2007	69	9	9	11	2=100
Nondenominational	2014	74	13	7	5	1=100
	2007	70	12	8	8	2=100
Nondenominational in the evangelical tradition	2014	78	12	6	4	1=100
	2007	75	10	8	6	2=100
Nondenominational in the mainline tradition	2014	56	20	13	10	1=100
	2007	52	19	8	19	2=100
Nondenominational in the historically black Protestant tradition	2014	81	8	7	4	*=100
	2007	n/a	n/a	n/a	n/a	n/a
Lutheran	2014	57	18	11	14	1=100
	2007	47	17	15	18	4=100
Lutheran in the evangelical tradition	2014	64	15	9	11	1=100
	2007	55	15	13	16	2=100
Lutheran in the mainline tradition	2014	51	19	12	16	1=100
	2007	42	18	16	19	5=100
Presbyterian	2014	62	16	10	10	1=100
	2007	52	16	14	15	3=100
Presbyterian in the evangelical tradition	2014	69	16	5	9	1=100
	2007	61	20	9	9	1=100
Presbyterian in the mainline tradition	2014	58	16	13	11	2=100
	2007	48	15	16	18	4=100
Pentecostal	2014	79	10	6	5	1=100
	2007	75	8	6	8	3=100
Pentecostal in the evangelical tradition	2014	78	9	6	6	1=100
	2007	76	8	6	8	2=100
Pentecostal in the historically black Protestant tradition	2014	80	11	5	4	*=100
	2007	71	11	6	10	3=100
Episcopalian/Anglican	2014	53	21	11	14	2=100
	2007	47	15	17	17	4=100
Episcopalian/Anglican in the mainline tradition	2014	53	21	11	14	2=100
	2007	47	15	17	17	4=100
Restorationist	2014	72	13	6	8	1=100
	2007	61	14	12	11	2=100
Restorationist in the evangelical tradition	2014	73	12	6	8	2=100
	2007	62	13	11	11	2=100
Restorationist in the mainline tradition	2014	69	17	7	8	*=100
	2007	56	14	16	10	3=100
Congregationalist	2014	56	20	13	9	1=100
	2007	44	19	16	16	4=100
Congregationalist in the mainline tradition	2014	53	20	16	10	1=100
	2007	41	20	17	16	4=100
Holiness	2014	69	15	8	8	1=100
	2007	62	14	12	9	3=100
Holiness in the evangelical tradition	2014	69	14	8	8	1=100
	2007	59	15	13	10	3=100
Adventist	2014	80	11	5	4	0=100
	2007	75	14	7	2	2=100
Anabaptist	2014	78	16	4	1	0=100
	2007	n/a	n/a	n/a	n/a	n/a

Figures may not add to 100% due to rounding. "N/A" indicates insufficient sample size. See Topline for full question wording.

Frequency of Feeling a Deep Sense of Spiritual Peace and Well-Being by Protestant Denomination

Now, thinking about some different kinds of experiences, how often do you feel a deep sense of spiritual peace and well-being?

		At least once a week %	Once or twice a month %	Several times a year %	Seldom/ never %	Don't know/refused %
African Methodist Episcopal Church	2014	77	11	5	7	1=100
	2007	74	10	7	8	1=100
American Baptist Churches USA	2014	67	15	8	10	1=100
	2007	56	14	14	14	2=100
Anglican Church	2014	58	16	8	15	3=100
	2007	54	16	13	13	4=100
Assemblies of God	2014	78	8	7	6	1=100
	2007	79	7	5	7	1=100
Church of God in Christ	2014	76	13	4	6	1=100
	2007	69	11	7	10	3=100
Church of God (Cleveland, Tennessee)	2014	80	12	5	2	1=100
	2007	84	5	2	8	0=100
Church of the Nazarene	2014	66	14	8	11	1=100
	2007	61	17	11	9	2=100
Churches of Christ	2014	73	12	6	8	1=100
	2007	62	14	11	11	2=100
Episcopal Church	2014	53	23	11	12	2=100
	2007	46	14	19	17	4=100
Evangelical Lutheran Church in America (ELCA)	2014	56	20	12	11	1=100
	2007	47	19	16	14	5=100
Independent Baptist (evangelical tradition)	2014	69	12	9	8	1=100
	2007	63	14	11	10	2=100
Interdenominational (evangelical tradition)	2014	75	14	5	6	*=100
	2007	75	7	10	6	1=100
Interdenominational (mainline tradition)	2014	55	25	12	8	0=100
	2007	56	24	7	12	0=100
Lutheran Church-Missouri Synod	2014	63	17	8	11	1=100
	2007	55	16	13	15	2=100
National Baptist Convention	2014	78	8	6	7	1=100
	2007	66	11	11	10	2=100
Nondenominational charismatic	2014	85	5	7	3	*=100
	2007	83	9	2	6	0=100
Nondenominational evangelical	2014	77	13	6	4	*=100
	2007	75	10	9	4	2=100
Nondenominational fundamentalist	2014	75	15	4	6	*=100
	2007	80	8	5	6	0=100
Presbyterian Church in America	2014	64	20	6	9	1=100
	2007	59	20	8	13	1=100
Presbyterian Church (USA)	2014	64	14	12	9	1=100
	2007	54	14	16	13	3=100
Seventh-day Adventist	2014	79	11	6	4	0=100
	2007	73	15	7	3	2=100
Southern Baptist Convention	2014	77	11	5	6	1=100
	2007	67	12	9	9	3=100
United Church of Christ	2014	56	20	15	7	2=100
	2007	45	19	16	15	5=100
United Methodist Church	2014	62	17	10	10	1=100
	2007	51	17	14	15	3=100

Figures may not add to 100% due to rounding. See Topline for full question wording.

Frequency of Feeling a Deep Sense of Wonder About Universe by Religious Tradition

Now, thinking about some different kinds of experiences, how often do you feel a deep sense of wonder about the universe?

		At least once a week %	Once or twice a month %	Several times a year %	Seldom/ never %	Don't know/refused %
Total	2014	46	16	13	24	2=100
	2007	39	14	14	29	4=100
Protestant	2014	45	16	12	25	2=100
	2007	39	14	13	29	5=100
Evangelical tradition	2014	48	16	11	24	2=100
	2007	41	13	12	29	5=100
Mainline tradition	2014	43	17	14	25	2=100
	2007	37	15	17	27	4=100
Historically black Protestant tradition	2014	42	16	11	29	2=100
	2007	37	14	10	33	5=100
Catholic	2014	42	15	15	27	1=100
	2007	34	14	17	32	4=100
Mormon	2014	49	23	13	14	*=100
	2007	40	16	15	26	3=100
Church of Jesus Christ of Latter-day Saints	2014	49	24	13	14	*=100
	2007	40	16	16	26	3=100
Jehovah's Witness	2014	62	12	6	16	4=100
	2007	49	10	10	25	6=100
Orthodox Christian	2014	47	18	18	16	2=100
	2007	35	12	20	30	4=100
Other Christian	2014	68	14	4	12	2=100
	2007	64	10	11	11	4=100
Jewish	2014	42	18	15	23	1=100
	2007	40	12	16	28	4=100
Muslim	2014	56	16	8	17	3=100
	2007	53	14	6	21	6=100
Buddhist	2014	55	14	16	15	1=100
	2007	57	13	10	16	4=100
Hindu	2014	33	20	26	21	*=100
	2007	39	12	23	22	3=100
Other faiths	2014	64	12	9	13	2=100
	2007	65	11	7	14	2=100
Unitarian and other liberal faiths	2014	67	13	6	11	2=100
	2007	67	11	7	13	2=100
New Age	2014	59	13	12	16	1=100
	2007	65	12	6	15	2=100
Unaffiliated	2014	47	16	12	24	1=100
	2007	39	14	14	31	3=100
Atheist	2014	54	16	11	18	1=100
	2007	37	14	12	33	3=100
Agnostic	2014	55	19	14	12	1=100
	2007	48	17	14	21	*=100
Nothing in particular	2014	43	15	12	28	1=100
	2007	38	13	14	32	3=100
Religion not important	2014	41	16	13	29	1=100
	2007	36	14	14	34	2=100
Religion important	2014	45	15	10	28	1=100
	2007	40	12	14	30	4=100

Figures may not add to 100% due to rounding. Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives. See Topline for full question wording.

Frequency of Feeling a Deep Sense of Wonder About Universe by Protestant Family

Now, thinking about some different kinds of experiences, how often do you feel a deep sense of wonder about the universe?

		At least once a week %	Once or twice a month %	Several times a year %	Seldom/ never %	Don't know/refused %
Baptist	2014	42	16	12	28	2=100
	2007	37	13	13	32	5=100
Baptist in the evangelical tradition	2014	43	16	12	27	2=100
	2007	38	13	13	32	5=100
Baptist in the mainline tradition	2014	40	15	13	30	2=100
	2007	38	12	15	31	5=100
Baptist in the historically black Protestant tradition	2014	41	15	11	31	1=100
	2007	35	14	11	34	5=100
Methodist	2014	41	16	15	27	1=100
	2007	37	15	16	28	4=100
Methodist in the mainline tradition	2014	40	16	16	26	2=100
	2007	37	15	17	27	4=100
Methodist in the historically black Protestant tradition	2014	45	17	6	31	1=100
	2007	38	15	8	33	6=100
Nondenominational	2014	50	17	11	20	2=100
	2007	45	16	12	24	3=100
Nondenominational in the evangelical tradition	2014	51	17	11	20	2=100
	2007	46	15	11	25	3=100
Nondenominational in the mainline tradition	2014	50	21	11	18	1=100
	2007	41	20	17	19	3=100
Nondenominational in the historically black Protestant tradition	2014	35	14	13	34	4=100
	2007	n/a	n/a	n/a	n/a	n/a
Lutheran	2014	40	18	13	27	2=100
	2007	34	15	17	30	4=100
Lutheran in the evangelical tradition	2014	41	18	13	26	2=100
	2007	35	15	14	32	4=100
Lutheran in the mainline tradition	2014	40	18	13	28	2=100
	2007	33	15	18	29	4=100
Presbyterian	2014	48	17	14	20	1=100
	2007	41	16	19	21	3=100
Presbyterian in the evangelical tradition	2014	50	18	11	21	*=100
	2007	47	18	15	18	2=100
Presbyterian in the mainline tradition	2014	47	17	15	20	1=100
	2007	39	15	20	23	3=100
Pentecostal	2014	49	15	10	24	3=100
	2007	45	13	8	28	6=100
Pentecostal in the evangelical tradition	2014	51	14	9	24	3=100
	2007	45	13	8	27	6=100
Pentecostal in the historically black Protestant tradition	2014	43	16	13	24	4=100
	2007	42	10	8	33	7=100
Episcopalian/Anglican	2014	44	19	14	22	1=100
	2007	41	14	17	24	4=100
Episcopalian/Anglican in the mainline tradition	2014	44	18	14	22	1=100
	2007	41	15	17	23	4=100
Restorationist	2014	46	16	11	24	2=100
	2007	44	14	13	25	4=100
Restorationist in the evangelical tradition	2014	47	16	11	25	2=100
	2007	44	14	12	26	4=100
Restorationist in the mainline tradition	2014	39	18	17	23	3=100
	2007	47	13	16	21	3=100
Congregationalist	2014	50	17	16	16	1=100
	2007	34	20	13	30	4=100
Congregationalist in the mainline tradition	2014	48	18	16	16	1=100
	2007	33	21	12	30	3=100
Holiness	2014	45	20	11	23	1=100
	2007	38	15	11	30	5=100
Holiness in the evangelical tradition	2014	44	20	12	22	2=100
	2007	38	16	12	29	5=100
Adventist	2014	58	13	11	16	2=100
	2007	53	17	9	16	5=100
Anabaptist	2014	59	12	7	17	5=100
	2007	n/a	n/a	n/a	n/a	n/a

Figures may not add to 100% due to rounding. "N/A" indicates insufficient sample size. See Topline for full question wording.

Frequency of Feeling a Deep Sense of Wonder About Universe by Protestant Denomination

Now, thinking about some different kinds of experiences, how often do you feel a deep sense of wonder about the universe?

		At least once a week	Once or twice a month	Several times a year	Seldom/ never	Don't know/refused
		%	%	%	%	%
African Methodist Episcopal Church	2014	47	19	2	31	1=100
	2007	37	16	8	33	5=100
American Baptist Churches USA	2014	44	14	12	29	1=100
	2007	38	13	16	29	4=100
Anglican Church	2014	41	19	18	21	1=100
	2007	41	14	15	26	5=100
Assemblies of God	2014	55	11	8	23	2=100
	2007	46	14	10	25	5=100
Church of God in Christ	2014	40	16	15	27	3=100
	2007	43	7	7	36	6=100
Church of God (Cleveland, Tennessee)	2014	53	14	9	23	1=100
	2007	41	16	7	30	6=100
Church of the Nazarene	2014	48	24	8	19	1=100
	2007	39	17	8	33	4=100
Churches of Christ	2014	47	16	11	25	2=100
	2007	43	15	12	26	4=100
Episcopal Church	2014	44	19	13	23	1=100
	2007	43	15	18	21	3=100
Evangelical Lutheran Church in America (ELCA)	2014	43	21	11	24	1=100
	2007	34	16	18	27	4=100
Independent Baptist (evangelical tradition)	2014	41	19	12	26	2=100
	2007	36	13	14	33	5=100
Interdenominational (evangelical tradition)	2014	52	14	12	21	1=100
	2007	42	18	15	22	2=100
Interdenominational (mainline tradition)	2014	52	20	13	15	0=100
	2007	44	19	17	20	0=100
Lutheran Church-Missouri Synod	2014	40	18	12	27	2=100
	2007	36	15	14	31	4=100
National Baptist Convention	2014	43	17	11	27	1=100
	2007	36	13	13	36	3=100
Nondenominational charismatic	2014	60	17	9	12	1=100
	2007	47	15	4	30	4=100
Nondenominational evangelical	2014	52	18	12	18	*=100
	2007	46	15	13	25	2=100
Nondenominational fundamentalist	2014	61	15	5	17	2=100
	2007	52	10	8	27	3=100
Presbyterian Church in America	2014	50	19	10	21	0=100
	2007	44	21	14	17	3=100
Presbyterian Church (USA)	2014	50	15	14	20	1=100
	2007	41	16	20	20	3=100
Seventh-day Adventist	2014	57	13	12	17	1=100
	2007	52	18	10	15	6=100
Southern Baptist Convention	2014	43	15	12	28	2=100
	2007	39	13	12	31	5=100
United Church of Christ	2014	51	17	16	15	1=100
	2007	34	21	11	29	4=100
United Methodist Church	2014	41	16	16	25	1=100
	2007	37	15	17	27	4=100

Figures may not add to 100% due to rounding. See Topline for full question wording.

Sources of Guidance on Right and Wrong by Religious Tradition

When it comes to questions of right and wrong, which of the following do you look to most for guidance?

		Religious teachings and beliefs	Philosophy and reason	Practical experience and common sense	Scientific information	Don't know/refused
		%	%	%	%	%
Total	2014	33	11	45	9	3=100
	2007	29	9	52	5	4=100
Protestant	2014	48	7	38	4	2=100
	2007	41	6	47	3	3=100
Evangelical tradition	2014	60	5	30	3	2=100
	2007	52	4	39	2	3=100
Mainline tradition	2014	29	10	51	6	3=100
	2007	24	9	59	4	4=100
Historically black Protestant tradition	2014	47	6	41	4	2=100
	2007	43	4	47	3	3=100
Catholic	2014	30	10	48	10	2=100
	2007	22	10	57	7	5=100
Mormon	2014	64	4	25	4	3=100
	2007	58	4	33	2	3=100
Church of Jesus Christ of Latter-day Saints	2014	65	3	24	4	3=100
	2007	59	4	33	2	3=100
Jehovah's Witness	2014	78	1	14	3	4=100
	2007	73	3	19	1	4=100
Orthodox Christian	2014	27	14	48	8	3=100
	2007	25	11	52	8	5=100
Other Christian	2014	29	15	44	8	4=100
	2007	19	25	42	7	6=100
Jewish	2014	17	17	50	14	3=100
	2007	10	15	60	9	5=100
Muslim	2014	37	9	36	13	4=100
	2007	33	10	41	14	2=100
Buddhist	2014	8	28	44	16	5=100
	2007	4	27	51	12	5=100
Hindu	2014	6	19	50	24	1=100
	2007	9	15	55	18	4=100
Other faiths	2014	9	22	52	13	4=100
	2007	5	25	58	8	4=100
Unitarian and other liberal faiths	2014	10	27	45	14	4=100
	2007	1	31	56	8	4=100
New Age	2014	6	14	67	13	1=100
	2007	10	20	56	8	6=100
Unaffiliated	2014	7	18	57	17	2=100
	2007	6	16	66	10	3=100
Atheist	2014	1	21	44	32	2=100
	2007	2	21	52	20	3=100
Agnostic	2014	1	25	53	19	1=100
	2007	2	25	61	11	2=100
Nothing in particular	2014	10	15	60	13	2=100
	2007	7	13	68	8	4=100
Religion not important	2014	3	16	63	16	2=100
	2007	2	15	70	9	3=100
Religion important	2014	18	13	56	9	3=100
	2007	12	11	67	6	4=100

Figures may not add to 100% due to rounding. Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives. See Topline for full question wording.

Sources of Guidance on Right and Wrong by Protestant Family

When it comes to questions of right and wrong, which of the following do you look to most for guidance?

		Religious teachings and beliefs	Philosophy and reason	Practical experience and common sense	Scientific information	Don't know/refused
		%	%	%	%	%
Baptist	2014	51	5	38	3	2=100
	2007	46	4	45	3	2=100
Baptist in the evangelical tradition	2014	57	4	34	3	2=100
	2007	52	4	41	2	2=100
Baptist in the mainline tradition	2014	38	7	49	6	1=100
	2007	32	6	53	5	4=100
Baptist in the historically black Protestant tradition	2014	44	6	44	4	2=100
	2007	39	5	52	3	2=100
Methodist	2014	36	8	49	5	2=100
	2007	28	7	58	3	3=100
Methodist in the mainline tradition	2014	36	8	49	5	2=100
	2007	27	7	59	4	3=100
Methodist in the historically black Protestant tradition	2014	42	3	47	6	2=100
	2007	33	5	56	2	4=100
Nondenominational	2014	59	7	29	3	2=100
	2007	52	6	37	2	2=100
Nondenominational in the evangelical tradition	2014	68	5	24	2	2=100
	2007	60	4	31	2	2=100
Nondenominational in the mainline tradition	2014	24	17	50	7	2=100
	2007	20	11	63	4	3=100
Nondenominational in the historically black Protestant tradition	2014	50	8	37	2	3=100
	2007	n/a	n/a	n/a	n/a	n/a
Lutheran	2014	33	8	51	6	2=100
	2007	26	8	58	5	2=100
Lutheran in the evangelical tradition	2014	42	8	44	4	2=100
	2007	35	5	53	5	1=100
Lutheran in the mainline tradition	2014	27	8	56	6	3=100
	2007	21	10	61	5	3=100
Presbyterian	2014	36	10	44	7	3=100
	2007	29	10	54	3	3=100
Presbyterian in the evangelical tradition	2014	50	6	36	7	1=100
	2007	36	10	49	2	3=100
Presbyterian in the mainline tradition	2014	29	12	49	7	4=100
	2007	26	10	57	4	3=100
Pentecostal	2014	67	4	24	3	2=100
	2007	63	3	29	3	3=100
Pentecostal in the evangelical tradition	2014	69	4	23	3	1=100
	2007	62	3	29	3	3=100
Pentecostal in the historically black Protestant tradition	2014	62	4	29	3	2=100
	2007	65	2	27	3	3=100
Episcopal/Anglican	2014	22	15	52	7	4=100
	2007	21	15	55	5	4=100
Episcopal/Anglican in the mainline tradition	2014	21	14	53	8	4=100
	2007	19	16	57	5	4=100
Restorationist	2014	51	7	36	4	1=100
	2007	46	5	43	3	3=100
Restorationist in the evangelical tradition	2014	52	7	36	4	2=100
	2007	49	5	40	3	3=100
Restorationist in the mainline tradition	2014	44	11	37	8	*=100
	2007	30	6	54	6	5=100
Congregationalist	2014	23	11	56	8	2=100
	2007	18	14	57	6	5=100
Congregationalist in the mainline tradition	2014	18	13	59	9	2=100
	2007	15	15	58	6	6=100
Holiness	2014	61	4	26	4	6=100
	2007	49	3	42	2	3=100
Holiness in the evangelical tradition	2014	61	4	25	4	6=100
	2007	48	4	43	3	3=100
Adventist	2014	67	4	24	3	2=100
	2007	58	6	34	0	2=100
Anabaptist	2014	69	7	18	6	0=100
	2007	n/a	n/a	n/a	n/a	n/a

Figures may not add to 100% due to rounding. "N/A" indicates insufficient sample size. See Topline for full question wording.

Sources of Guidance on Right and Wrong by Protestant Denomination

When it comes to questions of right and wrong, which of the following do you look to most for guidance?

		Religious teachings and beliefs	Philosophy and reason	Practical experience and common sense	Scientific information	Don't know/refused
		%	%	%	%	%
African Methodist Episcopal Church	2014	49	2	39	7	3=100
	2007	31	4	60	1	4=100
American Baptist Churches USA	2014	41	7	46	6	1=100
	2007	41	5	47	4	2=100
Anglican Church	2014	34	13	44	4	4=100
	2007	26	12	54	5	4=100
Assemblies of God	2014	74	3	21	2	1=100
	2007	65	3	26	2	3=100
Church of God in Christ	2014	61	3	32	2	3=100
	2007	65	2	26	3	4=100
Church of God (Cleveland, Tennessee)	2014	72	2	21	3	1=100
	2007	71	3	25	1	0=100
Church of the Nazarene	2014	57	3	25	7	8=100
	2007	55	2	42	1	*=100
Churches of Christ	2014	53	6	36	3	1=100
	2007	50	6	40	2	2=100
Episcopal Church	2014	18	15	54	9	4=100
	2007	17	17	57	5	4=100
Evangelical Lutheran Church in America (ELCA)	2014	31	7	53	6	2=100
	2007	27	9	57	3	3=100
Independent Baptist (evangelical tradition)	2014	52	4	38	3	2=100
	2007	48	4	43	3	2=100
Interdenominational (evangelical tradition)	2014	64	5	29	1	1=100
	2007	54	5	37	1	2=100
Interdenominational (mainline tradition)	2014	24	22	47	6	1=100
	2007	25	15	55	4	1=100
Lutheran Church-Missouri Synod	2014	41	8	45	4	2=100
	2007	34	5	55	5	1=100
National Baptist Convention	2014	49	5	41	3	1=100
	2007	41	4	50	2	3=100
Nondenominational charismatic	2014	70	3	23	2	1=100
	2007	66	5	26	1	2=100
Nondenominational evangelical	2014	75	5	18	1	1=100
	2007	68	3	25	2	2=100
Nondenominational fundamentalist	2014	61	13	26	0	*=100
	2007	70	1	26	1	2=100
Presbyterian Church in America	2014	45	7	41	5	2=100
	2007	32	11	51	2	4=100
Presbyterian Church (USA)	2014	37	12	41	6	4=100
	2007	34	8	52	4	2=100
Seventh-day Adventist	2014	66	4	24	3	2=100
	2007	57	7	34	0	2=100
Southern Baptist Convention	2014	60	4	32	2	2=100
	2007	53	4	40	2	2=100
United Church of Christ	2014	20	13	57	8	2=100
	2007	16	16	54	6	7=100
United Methodist Church	2014	37	8	47	5	2=100
	2007	29	7	57	3	3=100

Figures may not add to 100% due to rounding. See Topline for full question wording.

Belief in Heaven by Religious Tradition

Do you think there is a heaven, where people who have led good lives are eternally rewarded?

		Yes	No	Other/don't know/refused
		%	%	%
Total	2014	72	21	7=100
	2007	74	17	9=100
Protestant	2014	86	7	7=100
	2007	84	8	9=100
Evangelical tradition	2014	88	5	7=100
	2007	86	6	8=100
Mainline tradition	2014	80	12	8=100
	2007	77	12	11=100
Historically black Protestant tradition	2014	93	4	3=100
	2007	91	3	7=100
Catholic	2014	85	10	5=100
	2007	82	10	8=100
Mormon	2014	95	2	3=100
	2007	95	3	2=100
Church of Jesus Christ of Latter-day Saints	2014	95	2	3=100
	2007	96	2	2=100
Jehovah's Witness	2014	50	38	12=100
	2007	46	42	12=100
Orthodox Christian	2014	81	10	9=100
	2007	74	17	10=100
Other Christian	2014	51	31	17=100
	2007	49	36	15=100
Jewish	2014	40	49	11=100
	2007	38	48	14=100
Muslim	2014	89	7	4=100
	2007	85	11	4=100
Buddhist	2014	47	46	7=100
	2007	36	54	10=100
Hindu	2014	48	42	9=100
	2007	51	35	13=100
Other faiths	2014	33	54	13=100
	2007	32	55	14=100
Unitarian and other liberal faiths	2014	32	53	15=100
	2007	25	60	15=100
New Age	2014	32	63	5=100
	2007	33	55	12=100
Unaffiliated	2014	37	53	9=100
	2007	41	46	13=100
Atheist	2014	5	94	1=100
	2007	12	83	5=100
Agnostic	2014	14	73	12=100
	2007	18	66	15=100
Nothing in particular	2014	50	40	10=100
	2007	49	37	13=100
Religion not important	2014	32	57	12=100
	2007	32	54	14=100
Religion important	2014	72	19	9=100
	2007	68	19	12=100

Figures may not add to 100% due to rounding. Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives. See Topline for full question wording.

Belief in Heaven by Protestant Family

Do you think there is a heaven, where people who have led good lives are eternally rewarded?

		Yes	No	Other/don't know/refused
		%	%	%
Baptist	2014	90	5	5=100
	2007	88	5	7=100
Baptist in the evangelical tradition	2014	88	5	6=100
	2007	87	6	8=100
Baptist in the mainline tradition	2014	91	5	5=100
	2007	84	7	9=100
Baptist in the historically black Protestant tradition	2014	93	4	3=100
	2007	92	2	6=100
Methodist	2014	86	8	6=100
	2007	84	8	8=100
Methodist in the mainline tradition	2014	85	9	6=100
	2007	83	9	8=100
Methodist in the historically black Protestant tradition	2014	95	2	2=100
	2007	88	5	7=100
Nondenominational	2014	84	8	8=100
	2007	82	8	10=100
Nondenominational in the evangelical tradition	2014	85	7	8=100
	2007	82	8	10=100
Nondenominational in the mainline tradition	2014	75	16	9=100
	2007	79	12	10=100
Nondenominational in the historically black Protestant tradition	2014	93	4	3=100
	2007	n/a	n/a	n/a
Lutheran	2014	84	8	8=100
	2007	81	9	10=100
Lutheran in the evangelical tradition	2014	87	6	7=100
	2007	85	7	7=100
Lutheran in the mainline tradition	2014	81	10	9=100
	2007	79	10	11=100
Presbyterian	2014	81	11	8=100
	2007	79	10	11=100
Presbyterian in the evangelical tradition	2014	83	8	9=100
	2007	84	7	8=100
Presbyterian in the mainline tradition	2014	79	12	8=100
	2007	76	12	12=100
Pentecostal	2014	92	4	4=100
	2007	90	4	6=100
Pentecostal in the evangelical tradition	2014	91	4	5=100
	2007	90	4	6=100
Pentecostal in the historically black Protestant tradition	2014	94	3	2=100
	2007	90	3	7=100
Episcopalian/Anglican	2014	72	19	9=100
	2007	67	19	14=100
Episcopalian/Anglican in the mainline tradition	2014	72	19	9=100
	2007	66	20	14=100
Restorationist	2014	91	4	5=100
	2007	89	6	5=100
Restorationist in the evangelical tradition	2014	91	4	5=100
	2007	91	5	4=100
Restorationist in the mainline tradition	2014	86	8	6=100
	2007	80	13	8=100
Congregationalist	2014	76	17	7=100
	2007	68	18	14=100
Congregationalist in the mainline tradition	2014	75	18	7=100
	2007	67	19	14=100
Holiness	2014	92	3	5=100
	2007	88	6	6=100
Holiness in the evangelical tradition	2014	91	3	5=100
	2007	87	7	6=100
Adventist	2014	85	8	7=100
	2007	83	13	4=100
Anabaptist	2014	83	6	10=100
	2007	n/a	n/a	n/a

Figures may not add to 100% due to rounding. "N/A" indicates insufficient sample size. See Topline for full question wording.

Belief in Heaven by Protestant Denomination

Do you think there is a heaven, where people who have led good lives are eternally rewarded?

		Yes	No	Other/don't know/refused
		%	%	%
African Methodist Episcopal Church	2014	95	3	3=100
	2007	87	5	8=100
American Baptist Churches USA	2014	92	4	4=100
	2007	87	6	7=100
Anglican Church	2014	77	15	8=100
	2007	63	21	16=100
Assemblies of God	2014	91	3	6=100
	2007	88	5	7=100
Church of God in Christ	2014	95	3	3=100
	2007	88	3	9=100
Church of God (Cleveland, Tennessee)	2014	98	1	1=100
	2007	96	1	3=100
Church of the Nazarene	2014	93	4	4=100
	2007	91	4	6=100
Churches of Christ	2014	91	4	5=100
	2007	91	5	5=100
Episcopal Church	2014	72	21	8=100
	2007	67	20	13=100
Evangelical Lutheran Church in America (ELCA)	2014	85	8	7=100
	2007	83	8	10=100
Independent Baptist (evangelical tradition)	2014	90	6	4=100
	2007	85	7	8=100
Interdenominational (evangelical tradition)	2014	88	4	7=100
	2007	85	5	10=100
Interdenominational (mainline tradition)	2014	79	14	7=100
	2007	77	12	10=100
Lutheran Church-Missouri Synod	2014	88	6	6=100
	2007	85	7	8=100
National Baptist Convention	2014	95	3	2=100
	2007	94	1	5=100
Nondenominational charismatic	2014	87	8	6=100
	2007	81	7	12=100
Nondenominational evangelical	2014	83	8	9=100
	2007	79	9	12=100
Nondenominational fundamentalist	2014	88	6	6=100
	2007	81	12	7=100
Presbyterian Church in America	2014	81	9	10=100
	2007	83	8	9=100
Presbyterian Church (USA)	2014	82	9	8=100
	2007	81	9	10=100
Seventh-day Adventist	2014	85	7	7=100
	2007	86	10	4=100
Southern Baptist Convention	2014	88	5	7=100
	2007	88	5	7=100
United Church of Christ	2014	75	18	8=100
	2007	68	17	15=100
United Methodist Church	2014	85	8	6=100
	2007	84	9	8=100

Figures may not add to 100% due to rounding. See Topline for full question wording.

Belief in Hell by Religious Tradition

Do you think there is a hell, where people who have led bad lives and die without being sorry are eternally punished?

		Yes %	No %	Other/don't know/refused %
Total	2014	58	34	8=100
	2007	59	30	11=100
Protestant	2014	75	17	8=100
	2007	73	17	10=100
Evangelical tradition	2014	82	11	7=100
	2007	82	10	8=100
Mainline tradition	2014	60	29	11=100
	2007	56	30	14=100
Historically black Protestant tradition	2014	82	12	6=100
	2007	82	10	8=100
Catholic	2014	63	29	8=100
	2007	60	27	12=100
Mormon	2014	62	30	8=100
	2007	59	28	13=100
Church of Jesus Christ of Latter-day Saints	2014	62	30	8=100
	2007	60	28	13=100
Jehovah's Witness	2014	7	89	3=100
	2007	9	88	3=100
Orthodox Christian	2014	59	31	11=100
	2007	56	28	15=100
Other Christian	2014	34	52	14=100
	2007	21	74	5=100
Jewish	2014	22	70	7=100
	2007	22	69	9=100
Muslim	2014	76	18	6=100
	2007	80	11	9=100
Buddhist	2014	32	63	5=100
	2007	26	65	9=100
Hindu	2014	28	62	11=100
	2007	35	50	16=100
Other faiths	2014	20	73	7=100
	2007	16	76	9=100
Unitarian and other liberal faiths	2014	21	72	8=100
	2007	13	76	10=100
New Age	2014	17	79	4=100
	2007	15	79	6=100
Unaffiliated	2014	27	65	8=100
	2007	30	58	11=100
Atheist	2014	3	95	1=100
	2007	10	85	5=100
Agnostic	2014	9	81	9=100
	2007	12	75	13=100
Nothing in particular	2014	36	54	9=100
	2007	37	52	12=100
Religion not important	2014	22	69	10=100
	2007	23	66	12=100
Religion important	2014	55	36	9=100
	2007	51	37	12=100

Figures may not add to 100% due to rounding. Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives. See Topline for full question wording.

Belief in Hell by Protestant Family

Do you think there is a hell, where people who have led bad lives and die without being sorry are eternally punished?

		Yes %	No %	Other/don't know/refused %
Baptist	2014	83	11	6=100
	2007	83	9	8=100
Baptist in the evangelical tradition	2014	86	9	6=100
	2007	85	7	7=100
Baptist in the mainline tradition	2014	79	15	6=100
	2007	72	17	11=100
Baptist in the historically black Protestant tradition	2014	79	14	7=100
	2007	81	11	8=100
Methodist	2014	66	25	10=100
	2007	63	24	13=100
Methodist in the mainline tradition	2014	63	27	10=100
	2007	61	25	14=100
Methodist in the historically black Protestant tradition	2014	79	13	8=100
	2007	74	14	12=100
Nondenominational	2014	77	14	9=100
	2007	75	15	10=100
Nondenominational in the evangelical tradition	2014	80	10	9=100
	2007	80	10	10=100
Nondenominational in the mainline tradition	2014	59	32	9=100
	2007	56	33	11=100
Nondenominational in the historically black Protestant tradition	2014	79	14	7=100
	2007	n/a	n/a	n/a
Lutheran	2014	64	25	11=100
	2007	63	24	13=100
Lutheran in the evangelical tradition	2014	74	18	9=100
	2007	72	18	11=100
Lutheran in the mainline tradition	2014	57	31	12=100
	2007	58	28	15=100
Presbyterian	2014	58	32	10=100
	2007	58	30	12=100
Presbyterian in the evangelical tradition	2014	66	25	9=100
	2007	74	15	11=100
Presbyterian in the mainline tradition	2014	54	36	11=100
	2007	51	37	12=100
Pentecostal	2014	89	6	5=100
	2007	90	5	5=100
Pentecostal in the evangelical tradition	2014	88	6	5=100
	2007	89	6	5=100
Pentecostal in the historically black Protestant tradition	2014	92	4	5=100
	2007	92	2	6=100
Episcopalian/Anglican	2014	45	42	13=100
	2007	42	43	16=100
Episcopalian/Anglican in the mainline tradition	2014	45	42	13=100
	2007	40	44	16=100
Restorationist	2014	83	11	6=100
	2007	78	14	8=100
Restorationist in the evangelical tradition	2014	85	9	6=100
	2007	82	11	7=100
Restorationist in the mainline tradition	2014	68	24	8=100
	2007	58	30	13=100
Congregationalist	2014	47	44	9=100
	2007	40	42	18=100
Congregationalist in the mainline tradition	2014	44	47	9=100
	2007	38	46	16=100
Holiness	2014	87	7	6=100
	2007	84	9	7=100
Holiness in the evangelical tradition	2014	86	7	7=100
	2007	82	10	8=100
Adventist	2014	54	38	8=100
	2007	50	44	7=100
Anabaptist	2014	82	5	13=100
	2007	n/a	n/a	n/a

Figures may not add to 100% due to rounding. "N/A" indicates insufficient sample size. See Topline for full question wording.

Belief in Hell by Protestant Denomination

Do you think there is a hell, where people who have led bad lives and die without being sorry are eternally punished?

		Yes %	No %	Other/don't know/refused %
African Methodist Episcopal Church	2014	83	12	5=100
	2007	68	17	15=100
American Baptist Churches USA	2014	82	13	5=100
	2007	77	14	9=100
Anglican Church	2014	55	33	11=100
	2007	37	46	17=100
Assemblies of God	2014	88	7	5=100
	2007	90	5	5=100
Church of God in Christ	2014	92	2	7=100
	2007	91	1	7=100
Church of God (Cleveland, Tennessee)	2014	93	4	3=100
	2007	95	3	2=100
Church of the Nazarene	2014	83	5	12=100
	2007	89	5	6=100
Churches of Christ	2014	86	9	6=100
	2007	82	11	7=100
Episcopal Church	2014	42	46	13=100
	2007	40	44	16=100
Evangelical Lutheran Church in America (ELCA)	2014	59	30	11=100
	2007	62	24	14=100
Independent Baptist (evangelical tradition)	2014	85	10	4=100
	2007	83	9	7=100
Interdenominational (evangelical tradition)	2014	73	15	12=100
	2007	78	8	14=100
Interdenominational (mainline tradition)	2014	54	39	7=100
	2007	52	41	7=100
Lutheran Church-Missouri Synod	2014	75	18	7=100
	2007	72	17	11=100
National Baptist Convention	2014	84	11	5=100
	2007	82	11	7=100
Nondenominational charismatic	2014	83	10	7=100
	2007	82	6	12=100
Nondenominational evangelical	2014	84	7	9=100
	2007	79	10	11=100
Nondenominational fundamentalist	2014	78	10	12=100
	2007	80	17	3=100
Presbyterian Church in America	2014	64	25	11=100
	2007	72	16	12=100
Presbyterian Church (USA)	2014	54	35	11=100
	2007	57	30	13=100
Seventh-day Adventist	2014	52	39	9=100
	2007	47	46	7=100
Southern Baptist Convention	2014	86	8	6=100
	2007	86	7	7=100
United Church of Christ	2014	44	46	10=100
	2007	39	45	16=100
United Methodist Church	2014	64	26	10=100
	2007	62	24	13=100

Figures may not add to 100% due to rounding. See Topline for full question wording.

Frequency of Reading Scripture by Religious Tradition

How often do you read scripture outside of religious services?

		At least once a week	Once or twice a month	Several times a year	Seldom/ never	Don't know/refused
		%	%	%	%	%
Total	2014	35	10	8	45	1=100
	2007	35	10	8	46	1=100
Protestant	2014	52	12	9	26	1=100
	2007	48	12	8	31	1=100
Evangelical tradition	2014	63	12	7	18	1=100
	2007	60	11	7	21	1=100
Mainline tradition	2014	30	13	12	44	1=100
	2007	27	12	11	48	2=100
Historically black Protestant tradition	2014	61	13	8	18	1=100
	2007	60	13	6	20	1=100
Catholic	2014	25	11	10	52	1=100
	2007	21	11	10	57	1=100
Mormon	2014	77	7	3	12	1=100
	2007	76	7	4	13	*=100
Church of Jesus Christ of Latter-day Saints	2014	77	8	3	12	1=100
	2007	76	7	4	13	*=100
Jehovah's Witness	2014	88	2	3	4	2=100
	2007	83	4	3	10	0=100
Orthodox Christian	2014	29	13	13	44	*=100
	2007	22	11	10	56	2=100
Other Christian	2014	38	11	12	37	2=100
	2007	40	12	6	41	1=100
Jewish	2014	17	8	9	65	1=100
	2007	14	6	8	71	2=100
Muslim	2014	46	13	11	28	2=100
	2007	43	13	13	31	1=100
Buddhist	2014	28	9	9	53	1=100
	2007	28	11	9	49	2=100
Hindu	2014	10	11	18	60	1=100
	2007	23	12	13	51	2=100
Other faiths	2014	16	5	9	68	1=100
	2007	17	6	8	68	1=100
Unitarian and other liberal faiths	2014	17	4	11	66	1=100
	2007	17	4	9	68	1=100
New Age	2014	15	8	4	71	2=100
	2007	15	10	8	66	1=100
Unaffiliated	2014	9	6	6	79	*=100
	2007	9	6	6	78	1=100
Atheist	2014	3	3	5	89	*=100
	2007	3	2	4	90	2=100
Agnostic	2014	3	4	6	86	*=100
	2007	4	4	7	85	*=100
Nothing in particular	2014	12	7	6	75	*=100
	2007	11	7	6	75	1=100
Religion not important	2014	4	3	4	88	*=100
	2007	3	3	4	89	1=100
Religion important	2014	22	11	8	58	1=100
	2007	21	10	9	59	1=100

Figures may not add to 100% due to rounding. Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives. See Topline for full question wording.

Frequency of Reading Scripture by Protestant Family

How often do you read scripture outside of religious services?

		At least once a week %	Once or twice a month %	Several times a year %	Seldom/ never %	Don't know/refused %
Baptist	2014	58	13	7	21	1=100
	2007	56	12	7	24	1=100
Baptist in the evangelical tradition	2014	61	12	7	19	1=100
	2007	58	12	7	22	1=100
Baptist in the mainline tradition	2014	41	15	8	35	1=100
	2007	35	12	8	43	2=100
Baptist in the historically black Protestant tradition	2014	58	15	8	19	1=100
	2007	61	14	5	19	1=100
Methodist	2014	39	13	11	36	1=100
	2007	33	13	11	42	1=100
Methodist in the mainline tradition	2014	37	13	11	39	1=100
	2007	31	13	11	44	1=100
Methodist in the historically black Protestant tradition	2014	56	18	6	19	1=100
	2007	51	18	6	24	1=100
Nondenominational	2014	62	13	8	17	*=100
	2007	62	11	6	20	1=100
Nondenominational in the evangelical tradition	2014	70	12	6	11	1=100
	2007	70	10	5	14	1=100
Nondenominational in the mainline tradition	2014	23	19	15	44	*=100
	2007	27	13	13	47	1=100
Nondenominational in the historically black Protestant tradition	2014	65	9	9	17	*=100
	2007	n/a	n/a	n/a	n/a	n/a
Lutheran	2014	27	14	14	45	1=100
	2007	27	13	11	49	1=100
Lutheran in the evangelical tradition	2014	37	15	11	37	*=100
	2007	33	14	12	40	1=100
Lutheran in the mainline tradition	2014	20	13	16	51	1=100
	2007	23	12	10	54	1=100
Presbyterian	2014	37	16	9	38	*=100
	2007	34	13	12	38	1=100
Presbyterian in the evangelical tradition	2014	49	16	8	27	0=100
	2007	50	10	13	25	1=100
Presbyterian in the mainline tradition	2014	29	16	10	44	1=100
	2007	28	15	12	44	1=100
Pentecostal	2014	73	10	4	13	1=100
	2007	71	8	7	13	1=100
Pentecostal in the evangelical tradition	2014	73	10	4	13	1=100
	2007	71	8	7	13	1=100
Pentecostal in the historically black Protestant tradition	2014	74	8	4	13	1=100
	2007	71	7	6	15	1=100
Episcopalian/Anglican	2014	24	11	14	50	1=100
	2007	24	12	10	54	1=100
Episcopalian/Anglican in the mainline tradition	2014	23	12	14	51	1=100
	2007	22	11	10	55	1=100
Restorationist	2014	57	13	8	21	1=100
	2007	51	14	6	27	2=100
Restorationist in the evangelical tradition	2014	59	11	7	21	1=100
	2007	53	14	6	25	2=100
Restorationist in the mainline tradition	2014	50	21	10	20	0=100
	2007	42	15	6	36	2=100
Congregationalist	2014	27	15	12	45	1=100
	2007	23	10	10	55	2=100
Congregationalist in the mainline tradition	2014	23	13	13	50	2=100
	2007	17	9	11	60	2=100
Holiness	2014	65	11	4	20	*=100
	2007	60	11	6	23	1=100
Holiness in the evangelical tradition	2014	62	11	5	21	*=100
	2007	58	11	7	23	1=100
Adventist	2014	74	10	6	9	2=100
	2007	78	6	6	9	1=100
Anabaptist	2014	77	9	4	9	1=100
	2007	n/a	n/a	n/a	n/a	n/a

Figures may not add to 100% due to rounding. "N/A" indicates insufficient sample size. See Topline for full question wording.

Frequency of Reading Scripture by Protestant Denomination

How often do you read scripture outside of religious services?

		At least once a week %	Once or twice a month %	Several times a year %	Seldom/ never %	Don't know/refused %
African Methodist Episcopal Church	2014	59	21	5	13	2=100
	2007	51	20	4	25	0=100
American Baptist Churches USA	2014	48	15	8	29	*=100
	2007	44	13	8	35	1=100
Anglican Church	2014	27	7	17	46	4=100
	2007	27	13	7	50	2=100
Assemblies of God	2014	76	9	4	11	*=100
	2007	76	8	6	9	1=100
Church of God in Christ	2014	68	11	5	15	1=100
	2007	69	7	8	16	0=100
Church of God (Cleveland, Tennessee)	2014	84	9	2	5	0=100
	2007	72	11	2	14	1=100
Church of the Nazarene	2014	58	16	2	24	0=100
	2007	56	14	9	19	2=100
Churches of Christ	2014	59	11	8	21	1=100
	2007	53	15	6	25	2=100
Episcopal Church	2014	23	13	13	51	*=100
	2007	22	10	10	57	1=100
Evangelical Lutheran Church in America (ELCA)	2014	26	15	15	44	*=100
	2007	30	13	11	44	1=100
Independent Baptist (evangelical tradition)	2014	57	12	7	23	*=100
	2007	56	10	8	25	*=100
Interdenominational (evangelical tradition)	2014	72	9	8	11	*=100
	2007	66	9	7	18	0=100
Interdenominational (mainline tradition)	2014	24	28	13	35	0=100
	2007	36	17	12	35	0=100
Lutheran Church-Missouri Synod	2014	36	15	10	39	*=100
	2007	33	15	13	39	1=100
National Baptist Convention	2014	66	12	5	16	1=100
	2007	70	13	4	13	*=100
Nondenominational charismatic	2014	71	10	4	15	*=100
	2007	72	12	3	13	0=100
Nondenominational evangelical	2014	72	12	6	10	*=100
	2007	76	10	5	9	1=100
Nondenominational fundamentalist	2014	66	14	5	14	2=100
	2007	77	8	2	12	0=100
Presbyterian Church in America	2014	44	18	7	31	0=100
	2007	46	9	15	28	1=100
Presbyterian Church (USA)	2014	38	16	10	36	*=100
	2007	33	18	15	33	1=100
Seventh-day Adventist	2014	72	11	7	9	2=100
	2007	78	6	7	8	1=100
Southern Baptist Convention	2014	63	12	7	18	1=100
	2007	58	12	7	22	1=100
United Church of Christ	2014	27	13	14	45	2=100
	2007	20	11	13	54	2=100
United Methodist Church	2014	39	13	11	37	1=100
	2007	33	13	11	42	1=100

Figures may not add to 100% due to rounding. See Topline for full question wording.

Frequency of Participation in Prayer Groups, Scripture Study Groups or Religious Education Programs by Religious Tradition

How often do you participate in prayer groups, scripture study groups or religious education programs?

		At least once a week %	Once or twice a month %	Several times a year %	Seldom/ never %	Don't know/refused %
Total	2014	24	9	8	58	1=100
	2007	23	9	8	60	1=100
Protestant	2014	36	12	9	42	1=100
	2007	33	11	9	47	1=100
Evangelical tradition	2014	44	13	9	33	1=100
	2007	41	12	8	38	1=100
Mainline tradition	2014	19	10	9	61	1=100
	2007	16	9	9	64	1=100
Historically black Protestant tradition	2014	44	14	9	32	1=100
	2007	44	13	8	34	1=100
Catholic	2014	17	9	10	63	1=100
	2007	13	7	9	71	1=100
Mormon	2014	71	7	3	19	*=100
	2007	64	9	4	22	*=100
Church of Jesus Christ of Latter-day Saints	2014	71	7	2	19	*=100
	2007	65	9	4	22	*=100
Jehovah's Witness	2014	85	3	3	7	2=100
	2007	82	3	2	12	2=100
Orthodox Christian	2014	18	10	17	54	*=100
	2007	10	11	10	68	1=100
Other Christian	2014	28	12	10	49	1=100
	2007	18	7	12	60	1=100
Jewish	2014	16	9	11	62	1=100
	2007	11	7	11	69	2=100
Muslim	2014	35	10	14	40	1=100
	2007	29	11	9	50	1=100
Buddhist	2014	14	13	14	58	1=100
	2007	12	10	12	66	1=100
Hindu	2014	9	13	21	57	*=100
	2007	14	15	16	53	2=100
Other faiths	2014	10	6	6	77	1=100
	2007	10	6	9	74	1=100
Unitarian and other liberal faiths	2014	9	5	8	77	1=100
	2007	9	7	7	75	2=100
New Age	2014	8	8	3	82	0=100
	2007	10	4	12	74	0=100
Unaffiliated	2014	5	3	4	88	*=100
	2007	5	3	3	88	1=100
Atheist	2014	1	*	1	97	*=100
	2007	2	1	1	93	3=100
Agnostic	2014	1	2	2	95	*=100
	2007	2	1	2	94	*=100
Nothing in particular	2014	6	4	4	85	*=100
	2007	6	4	4	86	1=100
Religion not important	2014	2	1	2	94	*=100
	2007	1	1	1	95	1=100
Religion important	2014	12	8	7	73	*=100
	2007	11	6	6	75	1=100

Figures may not add to 100% due to rounding. Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives. See Topline for full question wording.

Frequency of Participation in Prayer Groups, Scripture Study Groups or Religious Education Programs by Protestant Family

How often do you participate in prayer groups, scripture study groups or religious education programs?

		At least once a week %	Once or twice a month %	Several times a year %	Seldom/ never %	Don't know/refused %
Baptist	2014	40	13	10	36	1=100
	2007	39	11	8	41	1=100
Baptist in the evangelical tradition	2014	43	12	10	35	1=100
	2007	40	11	8	40	*=100
Baptist in the mainline tradition	2014	29	15	9	47	*=100
	2007	23	8	10	57	1=100
Baptist in the historically black Protestant tradition	2014	41	15	10	33	1=100
	2007	43	13	8	35	1=100
Methodist	2014	25	11	11	52	*=100
	2007	21	10	10	58	1=100
Methodist in the mainline tradition	2014	23	10	11	55	*=100
	2007	18	10	11	61	1=100
Methodist in the historically black Protestant tradition	2014	41	13	14	32	0=100
	2007	38	13	10	39	0=100
Nondenominational	2014	41	14	9	35	1=100
	2007	40	13	10	37	*=100
Nondenominational in the evangelical tradition	2014	46	15	10	28	1=100
	2007	45	15	10	29	*=100
Nondenominational in the mainline tradition	2014	14	10	9	67	*=100
	2007	14	8	8	69	1=100
Nondenominational in the historically black Protestant tradition	2014	53	15	4	26	1=100
	2007	n/a	n/a	n/a	n/a	n/a
Lutheran	2014	16	10	10	63	1=100
	2007	14	11	10	64	1=100
Lutheran in the evangelical tradition	2014	23	13	11	53	1=100
	2007	19	11	11	59	1=100
Lutheran in the mainline tradition	2014	12	8	10	70	*=100
	2007	12	11	10	67	*=100
Presbyterian	2014	25	13	10	52	*=100
	2007	22	11	9	56	1=100
Presbyterian in the evangelical tradition	2014	35	14	12	40	0=100
	2007	30	12	8	49	1=100
Presbyterian in the mainline tradition	2014	20	13	9	58	*=100
	2007	19	11	10	60	1=100
Pentecostal	2014	54	12	8	25	1=100
	2007	51	13	7	28	1=100
Pentecostal in the evangelical tradition	2014	53	12	8	26	*=100
	2007	50	12	8	29	1=100
Pentecostal in the historically black Protestant tradition	2014	58	12	9	20	1=100
	2007	53	16	6	22	2=100
Episcopalian/Anglican	2014	13	9	8	69	1=100
	2007	15	8	11	65	1=100
Episcopalian/Anglican in the mainline tradition	2014	13	8	9	70	1=100
	2007	14	8	11	67	1=100
Restorationist	2014	41	15	8	36	*=100
	2007	41	10	7	41	1=100
Restorationist in the evangelical tradition	2014	42	16	8	34	*=100
	2007	43	9	7	40	1=100
Restorationist in the mainline tradition	2014	36	8	11	46	0=100
	2007	32	15	7	46	*=100
Congregationalist	2014	22	11	9	57	*=100
	2007	15	7	9	68	1=100
Congregationalist in the mainline tradition	2014	18	11	8	62	*=100
	2007	13	7	9	71	*=100
Holiness	2014	44	15	7	33	1=100
	2007	43	12	7	38	*=100
Holiness in the evangelical tradition	2014	42	15	7	35	1=100
	2007	40	12	7	40	1=100
Adventist	2014	53	12	9	23	2=100
	2007	51	16	11	22	0=100
Anabaptist	2014	64	8	6	21	0=100
	2007	n/a	n/a	n/a	n/a	n/a

Figures may not add to 100% due to rounding. "N/A" indicates insufficient sample size. See Topline for full question wording.

Frequency of Participation in Prayer Groups, Scripture Study Groups or Religious Education Programs by Protestant Denomination

How often do you participate in prayer groups, scripture study groups or religious education programs?

		At least once a week	Once or twice a month	Several times a year	Seldom/ never	Don't know/refused
		%	%	%	%	%
African Methodist Episcopal Church	2014	35	17	16	33	0=100
	2007	38	12	10	40	0=100
American Baptist Churches USA	2014	33	17	10	40	*=100
	2007	29	9	13	49	0=100
Anglican Church	2014	24	9	8	59	0=100
	2007	17	9	8	65	2=100
Assemblies of God	2014	53	15	7	26	*=100
	2007	55	11	7	26	1=100
Church of God in Christ	2014	54	13	9	23	1=100
	2007	52	16	8	24	1=100
Church of God (Cleveland, Tennessee)	2014	65	8	9	19	0=100
	2007	47	17	7	26	3=100
Church of the Nazarene	2014	41	20	7	31	1=100
	2007	40	12	6	42	0=100
Churches of Christ	2014	43	15	8	33	*=100
	2007	44	9	6	40	1=100
Episcopal Church	2014	10	8	9	71	1=100
	2007	14	7	12	66	1=100
Evangelical Lutheran Church in America (ELCA)	2014	16	9	12	63	*=100
	2007	14	14	13	58	*=100
Independent Baptist (evangelical tradition)	2014	39	13	8	39	1=100
	2007	38	12	8	41	*=100
Interdenominational (evangelical tradition)	2014	44	13	14	30	0=100
	2007	44	12	15	29	0=100
Interdenominational (mainline tradition)	2014	18	7	9	67	0=100
	2007	17	11	9	63	0=100
Lutheran Church-Missouri Synod	2014	23	13	10	53	1=100
	2007	19	11	11	59	1=100
National Baptist Convention	2014	54	14	10	23	*=100
	2007	49	15	8	28	*=100
Nondenominational charismatic	2014	50	15	9	25	*=100
	2007	46	14	8	33	0=100
Nondenominational evangelical	2014	51	14	11	24	*=100
	2007	48	17	10	24	*=100
Nondenominational fundamentalist	2014	37	16	5	40	2=100
	2007	51	15	5	29	1=100
Presbyterian Church in America	2014	30	14	12	44	0=100
	2007	28	10	9	52	1=100
Presbyterian Church (USA)	2014	26	14	11	49	0=100
	2007	25	14	12	47	1=100
Seventh-day Adventist	2014	51	12	10	24	2=100
	2007	49	17	11	23	0=100
Southern Baptist Convention	2014	44	12	10	33	*=100
	2007	41	12	8	39	*=100
United Church of Christ	2014	22	12	9	57	0=100
	2007	16	8	10	66	*=100
United Methodist Church	2014	25	11	11	53	*=100
	2007	19	10	11	59	1=100

Figures may not add to 100% due to rounding. See Topline for full question wording.

Belief in Absolute Standards for What Is Right and Wrong by Religious Tradition (2014 Only)

Which comes closer to your view?

	There are clear and absolute standards for what is right and wrong	Whether something is right or wrong often depends on the situation	Neither/ both equally	Don't know/refused
	%	%	%	%
Total	33	64	1	1=100
Protestant	41	56	2	1=100
Evangelical tradition	50	48	2	1=100
Mainline tradition	32	65	2	1=100
Historically black Protestant tradition	29	68	1	1=100
Catholic	30	67	1	1=100
Mormon	57	41	2	*=100
Church of Jesus Christ of Latter-day Saints	58	40	2	*=100
Jehovah's Witness	57	39	2	2=100
Orthodox Christian	33	64	1	2=100
Other Christian	32	65	2	1=100
Jewish	21	76	2	1=100
Muslim	20	76	1	2=100
Buddhist	21	75	4	0=100
Hindu	20	78	1	1=100
Other faiths	19	79	1	1=100
Unitarian and other liberal faiths	18	79	2	2=100
New Age	18	82	*	0=100
Unaffiliated	20	78	1	1=100
Atheist	16	83	1	1=100
Agnostic	15	83	1	*=100
Nothing in particular	22	75	1	1=100
Religion not important	19	79	1	1=100
Religion important	26	70	2	2=100

Figures may not add to 100% due to rounding. Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives. See Topline for full question wording.

Belief in Absolute Standards for What Is Right and Wrong by Protestant Family (2014 Only)

Which comes closer to your view?

	There are clear and absolute standards for what is right and wrong	Whether something is right or wrong often depends on the situation	Neither/ both equally	Don't know/refused
	%	%	%	%
Baptist	40	57	1	1=100
Baptist in the evangelical tradition	49	48	2	1=100
Baptist in the mainline tradition	30	67	1	2=100
Baptist in the historically black Protestant tradition	26	73	1	1=100
Methodist	35	63	1	1=100
Methodist in the mainline tradition	36	62	1	1=100
Methodist in the historically black Protestant tradition	30	67	1	2=100
Nondenominational	52	45	1	1=100
Nondenominational in the evangelical tradition	57	41	1	1=100
Nondenominational in the mainline tradition	33	64	2	1=100
Nondenominational in the historically black Protestant tradition	38	58	2	2=100
Lutheran	35	63	1	1=100
Lutheran in the evangelical tradition	45	54	1	*=100
Lutheran in the mainline tradition	28	70	1	1=100
Presbyterian	36	61	2	1=100
Presbyterian in the evangelical tradition	42	56	1	2=100
Presbyterian in the mainline tradition	33	63	2	1=100
Pentecostal	45	51	1	2=100
Pentecostal in the evangelical tradition	47	49	2	2=100
Pentecostal in the historically black Protestant tradition	37	60	1	1=100
Episcopalian/Anglican	32	65	2	*=100
Episcopalian/Anglican in the mainline tradition	31	66	2	*=100
Restorationist	42	55	1	1=100
Restorationist in the evangelical tradition	41	56	1	1=100
Restorationist in the mainline tradition	47	51	1	0=100
Congregationalist	25	73	2	1=100
Congregationalist in the mainline tradition	22	75	1	1=100
Holiness	47	46	5	3=100
Holiness in the evangelical tradition	51	42	4	4=100
Adventist	44	56	*	0=100
Anabaptist	60	37	3	1=100

Figures may not add to 100% due to rounding. See Topline for full question wording.

Belief in Absolute Standards for What Is Right and Wrong by Protestant Denomination (2014 Only)

Which comes closer to your view?

	There are clear and absolute standards for what is right and wrong	Whether something is right or wrong often depends on the situation	Neither/ both equally	Don't know/refused
	%	%	%	%
African Methodist Episcopal Church	35	61	1	3=100
American Baptist Churches USA	31	66	1	1=100
Anglican Church	48	52	*	0=100
Assemblies of God	53	43	2	2=100
Church of God in Christ	38	58	1	2=100
Church of God (Cleveland, Tennessee)	51	45	3	1=100
Church of the Nazarene	45	45	7	4=100
Churches of Christ	43	55	1	1=100
Episcopal Church	28	70	2	*=100
Evangelical Lutheran Church in America (ELCA)	29	69	1	*=100
Independent Baptist (evangelical tradition)	48	50	1	1=100
Interdenominational (evangelical tradition)	50	49	1	0=100
Interdenominational (mainline tradition)	28	71	1	0=100
Lutheran Church-Missouri Synod	44	55	1	*=100
National Baptist Convention	27	70	2	1=100
Nondenominational charismatic	47	52	1	*=100
Nondenominational evangelical	68	30	1	1=100
Nondenominational fundamentalist	59	39	2	0=100
Presbyterian Church in America	41	56	1	2=100
Presbyterian Church (USA)	34	62	2	1=100
Seventh-day Adventist	45	55	*	0=100
Southern Baptist Convention	51	47	2	1=100
United Church of Christ	22	75	2	1=100
United Methodist Church	37	62	1	1=100

Figures may not add to 100% due to rounding. See Topline for full question wording.

Party Affiliation by Religious Tradition

In politics today, do you consider yourself a Republican, Democrat, or Independent? If not Republican or Democrat, do you lean more to the Republican Party or more to the Democratic Party?

		Republican/ lean Republican	Democrat/ lean Democrat	Independent/other/ no preference, no lean
		%	%	%
Total	2014	37	44	18=100
	2007	35	47	18=100
Protestant	2014	46	39	15=100
	2007	42	43	15=100
Evangelical tradition	2014	56	28	16=100
	2007	50	34	16=100
Mainline tradition	2014	44	40	16=100
	2007	41	43	15=100
Historically black Protestant tradition	2014	10	80	10=100
	2007	10	77	12=100
Catholic	2014	37	44	19=100
	2007	33	48	19=100
Mormon	2014	70	19	11=100
	2007	65	22	13=100
Church of Jesus Christ of Latter-day Saints	2014	71	18	11=100
	2007	65	22	12=100
Jehovah's Witness	2014	7	18	75=100
	2007	10	15	75=100
Orthodox Christian	2014	34	44	22=100
	2007	35	50	15=100
Other Christian	2014	34	52	14=100
	2007	26	55	19=100
Jewish	2014	26	64	9=100
	2007	24	66	10=100
Muslim	2014	17	62	21=100
	2007	7	69	24=100
Buddhist	2014	16	69	16=100
	2007	18	66	15=100
Hindu	2014	13	61	26=100
	2007	13	63	24=100
Other faiths	2014	19	54	27=100
	2007	13	66	20=100
Unitarian and other liberal faiths	2014	17	60	23=100
	2007	10	77	13=100
New Age	2014	23	43	33=100
	2007	19	52	29=100
Unaffiliated	2014	23	54	22=100
	2007	23	55	23=100
Atheist	2014	15	69	17=100
	2007	16	65	19=100
Agnostic	2014	21	64	15=100
	2007	24	62	14=100
Nothing in particular	2014	26	49	26=100
	2007	24	52	25=100
Religion not important	2014	24	52	24=100
	2007	22	54	24=100
Religion important	2014	27	45	28=100
	2007	25	50	25=100

Figures may not add to 100% due to rounding. Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives. See Topline for full question wording.

Party Affiliation by Protestant Family

In politics today, do you consider yourself a Republican, Democrat, or Independent? If not Republican or Democrat, do you lean more to the Republican Party or more to the Democratic Party?

		Republican/ lean Republican	Democrat/ lean Democrat	Independent/other/ no preference, no lean
		%	%	%
Baptist	2014	44	43	12=100
	2007	38	48	13=100
Baptist in the evangelical tradition	2014	61	26	13=100
	2007	51	36	13=100
Baptist in the mainline tradition	2014	39	42	18=100
	2007	36	44	21=100
Baptist in the historically black Protestant tradition	2014	9	84	7=100
	2007	8	82	10=100
Methodist	2014	48	42	11=100
	2007	42	45	12=100
Methodist in the mainline tradition	2014	53	36	11=100
	2007	46	41	13=100
Methodist in the historically black Protestant tradition	2014	7	88	5=100
	2007	9	82	9=100
Nondenominational	2014	54	30	16=100
	2007	49	36	16=100
Nondenominational in the evangelical tradition	2014	60	24	16=100
	2007	57	28	15=100
Nondenominational in the mainline tradition	2014	42	41	17=100
	2007	27	54	18=100
Nondenominational in the historically black Protestant tradition	2014	9	80	11=100
	2007	n/a	n/a	n/a
Lutheran	2014	50	36	15=100
	2007	44	42	14=100
Lutheran in the evangelical tradition	2014	58	27	15=100
	2007	52	34	15=100
Lutheran in the mainline tradition	2014	44	42	14=100
	2007	39	47	14=100
Presbyterian	2014	50	39	11=100
	2007	50	40	10=100
Presbyterian in the evangelical tradition	2014	56	32	12=100
	2007	52	37	11=100
Presbyterian in the mainline tradition	2014	47	42	11=100
	2007	49	42	10=100
Pentecostal	2014	40	41	19=100
	2007	41	40	19=100
Pentecostal in the evangelical tradition	2014	47	33	20=100
	2007	45	35	20=100
Pentecostal in the historically black Protestant tradition	2014	18	67	15=100
	2007	23	60	17=100
Episcopalian/Anglican	2014	42	47	11=100
	2007	43	45	12=100
Episcopalian/Anglican in the mainline tradition	2014	42	46	12=100
	2007	43	45	12=100
Restorationist	2014	48	40	12=100
	2007	41	45	14=100
Restorationist in the evangelical tradition	2014	50	39	12=100
	2007	42	44	14=100
Restorationist in the mainline tradition	2014	39	50	12=100
	2007	35	51	14=100
Congregationalist	2014	35	51	15=100
	2007	38	48	14=100
Congregationalist in the mainline tradition	2014	32	54	14=100
	2007	37	49	15=100
Holiness	2014	55	31	14=100
	2007	42	42	16=100
Holiness in the evangelical tradition	2014	61	24	15=100
	2007	45	41	14=100
Adventist	2014	36	44	20=100
	2007	32	43	25=100
Anabaptist	2014	61	13	26=100
	2007	n/a	n/a	n/a

Figures may not add to 100% due to rounding. "N/A" indicates insufficient sample size. See Topline for full question wording.

Party Affiliation by Protestant Denomination

In politics today, do you consider yourself a Republican, Democrat, or Independent? If not Republican or Democrat, do you lean more to the Republican Party or more to the Democratic Party?

		Republican/ lean Republican	Democrat/ lean Democrat	Independent/other/ no preference, no lean
		%	%	%
African Methodist Episcopal Church	2014	4	92	4=100
	2007	10	83	7=100
American Baptist Churches USA	2014	41	42	16=100
	2007	38	44	17=100
Anglican Church	2014	58	37	5=100
	2007	50	37	13=100
Assemblies of God	2014	57	27	17=100
	2007	56	28	17=100
Church of God in Christ	2014	14	75	11=100
	2007	19	64	17=100
Church of God (Cleveland, Tennessee)	2014	52	26	22=100
	2007	43	41	16=100
Church of the Nazarene	2014	63	24	13=100
	2007	47	37	16=100
Churches of Christ	2014	50	39	11=100
	2007	43	44	13=100
Episcopal Church	2014	39	49	12=100
	2007	42	49	10=100
Evangelical Lutheran Church in America (ELCA)	2014	43	47	10=100
	2007	42	45	13=100
Independent Baptist (evangelical tradition)	2014	57	27	16=100
	2007	52	33	15=100
Interdenominational (evangelical tradition)	2014	48	36	16=100
	2007	41	49	10=100
Interdenominational (mainline tradition)	2014	37	50	12=100
	2007	29	56	15=100
Lutheran Church-Missouri Synod	2014	59	27	14=100
	2007	53	34	13=100
National Baptist Convention	2014	5	87	8=100
	2007	6	86	8=100
Nondenominational charismatic	2014	59	30	11=100
	2007	54	30	16=100
Nondenominational evangelical	2014	69	18	12=100
	2007	71	19	10=100
Nondenominational fundamentalist	2014	66	13	20=100
	2007	70	17	13=100
Presbyterian Church in America	2014	60	34	6=100
	2007	48	41	11=100
Presbyterian Church (USA)	2014	44	47	10=100
	2007	53	40	7=100
Seventh-day Adventist	2014	35	45	19=100
	2007	32	43	24=100
Southern Baptist Convention	2014	64	26	10=100
	2007	52	37	12=100
United Church of Christ	2014	31	58	11=100
	2007	36	50	14=100
United Methodist Church	2014	54	35	11=100
	2007	46	42	12=100

Figures may not add to 100% due to rounding. See Topline for full question wording.

Political Ideology by Religious Tradition

In general, would you describe your political views as...

		Conservative	Moderate	Liberal	Don't know/refused
		%	%	%	%
Total	2014	36	33	24	7=100
	2007	37	36	20	7=100
Protestant	2014	46	31	17	6=100
	2007	44	34	15	6=100
Evangelical tradition	2014	55	27	13	6=100
	2007	52	30	11	7=100
Mainline tradition	2014	37	38	20	5=100
	2007	36	41	18	5=100
Historically black Protestant tradition	2014	36	33	24	7=100
	2007	35	36	21	8=100
Catholic	2014	37	36	22	5=100
	2007	36	38	18	8=100
Mormon	2014	61	27	9	4=100
	2007	60	27	10	3=100
Church of Jesus Christ of Latter-day Saints	2014	61	27	8	3=100
	2007	60	28	9	3=100
Jehovah's Witness	2014	20	18	12	50=100
	2007	21	12	17	50=100
Orthodox Christian	2014	34	48	16	1=100
	2007	30	45	20	6=100
Other Christian	2014	32	32	28	8=100
	2007	20	35	40	5=100
Jewish	2014	21	33	43	3=100
	2007	21	39	38	3=100
Muslim	2014	22	39	33	6=100
	2007	24	44	26	6=100
Buddhist	2014	16	36	44	4=100
	2007	12	32	50	6=100
Hindu	2014	14	38	43	4=100
	2007	12	44	35	10=100
Other faiths	2014	12	31	48	8=100
	2007	12	33	47	8=100
Unitarian and other liberal faiths	2014	11	29	51	9=100
	2007	9	32	51	8=100
New Age	2014	16	36	41	6=100
	2007	16	32	46	6=100
Unaffiliated	2014	18	36	39	8=100
	2007	20	39	34	8=100
Atheist	2014	10	29	56	5=100
	2007	14	27	50	8=100
Agnostic	2014	11	40	47	3=100
	2007	15	39	44	3=100
Nothing in particular	2014	22	36	33	9=100
	2007	21	40	30	9=100
Religion not important	2014	18	36	38	9=100
	2007	17	39	35	8=100
Religion important	2014	27	36	27	10=100
	2007	25	41	24	10=100

Figures may not add to 100% due to rounding. Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives. See Topline for full question wording.

Political Ideology by Protestant Family

In general, would you describe your political views as...

		Conservative	Moderate	Liberal	Don't know/refused
		%	%	%	%
Baptist	2014	50	29	15	5=100
	2007	47	32	14	7=100
Baptist in the evangelical tradition	2014	60	25	10	5=100
	2007	53	30	10	7=100
Baptist in the mainline tradition	2014	40	37	16	7=100
	2007	38	37	17	8=100
Baptist in the historically black Protestant tradition	2014	35	34	26	5=100
	2007	35	36	22	7=100
Methodist	2014	43	38	15	4=100
	2007	40	39	16	5=100
Methodist in the mainline tradition	2014	45	38	14	3=100
	2007	41	40	15	5=100
Methodist in the historically black Protestant tradition	2014	27	40	25	9=100
	2007	30	38	25	7=100
Nondenominational	2014	51	31	13	5=100
	2007	47	35	12	6=100
Nondenominational in the evangelical tradition	2014	56	29	11	5=100
	2007	52	33	9	6=100
Nondenominational in the mainline tradition	2014	33	39	22	6=100
	2007	28	46	23	3=100
Nondenominational in the historically black Protestant tradition	2014	35	33	22	10=100
	2007	n/a	n/a	n/a	n/a
Lutheran	2014	42	36	18	5=100
	2007	41	39	15	5=100
Lutheran in the evangelical tradition	2014	52	32	12	5=100
	2007	48	35	12	5=100
Lutheran in the mainline tradition	2014	34	39	22	4=100
	2007	36	42	17	5=100
Presbyterian	2014	41	37	18	3=100
	2007	38	43	16	3=100
Presbyterian in the evangelical tradition	2014	49	34	13	4=100
	2007	46	37	12	4=100
Presbyterian in the mainline tradition	2014	36	39	22	3=100
	2007	34	45	18	2=100
Pentecostal	2014	50	25	19	6=100
	2007	54	25	12	9=100
Pentecostal in the evangelical tradition	2014	51	25	19	6=100
	2007	57	22	11	9=100
Pentecostal in the historically black Protestant tradition	2014	45	27	22	6=100
	2007	41	33	15	11=100
Episcopalian/Anglican	2014	35	35	28	3=100
	2007	32	40	22	6=100
Episcopalian/Anglican in the mainline tradition	2014	34	35	27	3=100
	2007	31	41	22	5=100
Restorationist	2014	49	28	15	8=100
	2007	49	34	12	5=100
Restorationist in the evangelical tradition	2014	49	28	13	9=100
	2007	51	33	11	5=100
Restorationist in the mainline tradition	2014	47	29	22	2=100
	2007	37	44	13	6=100
Congregationalist	2014	26	39	31	4=100
	2007	32	44	20	4=100
Congregationalist in the mainline tradition	2014	23	42	33	3=100
	2007	29	46	21	5=100
Holiness	2014	54	25	13	8=100
	2007	49	29	17	6=100
Holiness in the evangelical tradition	2014	54	26	13	7=100
	2007	51	29	16	5=100
Adventist	2014	37	31	22	10=100
	2007	42	29	15	14=100
Anabaptist	2014	69	16	8	7=100
	2007	n/a	n/a	n/a	n/a

Figures may not add to 100% due to rounding. "N/A" indicates insufficient sample size. See Topline for full question wording.

Political Ideology by Protestant Denomination

In general, would you describe your political views as...

		Conservative	Moderate	Liberal	Don't know/refused
		%	%	%	%
African Methodist Episcopal Church	2014	25	45	23	8=100
	2007	35	37	24	3=100
American Baptist Churches USA	2014	43	34	16	7=100
	2007	43	36	16	5=100
Anglican Church	2014	50	29	19	3=100
	2007	44	35	14	7=100
Assemblies of God	2014	60	24	11	5=100
	2007	66	19	8	7=100
Church of God in Christ	2014	41	32	22	5=100
	2007	38	33	16	13=100
Church of God (Cleveland, Tennessee)	2014	57	27	13	3=100
	2007	62	20	12	6=100
Church of the Nazarene	2014	54	28	16	2=100
	2007	56	26	14	4=100
Churches of Christ	2014	51	29	12	8=100
	2007	53	32	12	4=100
Episcopal Church	2014	31	37	29	3=100
	2007	27	43	26	4=100
Evangelical Lutheran Church in America (ELCA)	2014	32	41	24	3=100
	2007	39	42	15	4=100
Independent Baptist (evangelical tradition)	2014	55	28	11	6=100
	2007	54	30	9	7=100
Interdenominational (evangelical tradition)	2014	46	33	17	4=100
	2007	41	38	17	3=100
Interdenominational (mainline tradition)	2014	29	37	30	4=100
	2007	25	48	26	1=100
Lutheran Church-Missouri Synod	2014	52	33	10	4=100
	2007	48	36	12	4=100
National Baptist Convention	2014	35	37	23	5=100
	2007	36	35	23	5=100
Nondenominational charismatic	2014	56	28	11	6=100
	2007	49	36	8	6=100
Nondenominational evangelical	2014	63	26	9	3=100
	2007	63	30	4	3=100
Nondenominational fundamentalist	2014	64	23	12	1=100
	2007	80	16	4	0=100
Presbyterian Church in America	2014	45	42	10	2=100
	2007	42	40	14	3=100
Presbyterian Church (USA)	2014	40	36	22	2=100
	2007	35	47	16	2=100
Seventh-day Adventist	2014	37	31	22	10=100
	2007	40	31	16	13=100
Southern Baptist Convention	2014	64	23	9	4=100
	2007	55	29	10	6=100
United Church of Christ	2014	22	43	33	2=100
	2007	28	45	21	5=100
United Methodist Church	2014	45	38	15	3=100
	2007	41	41	14	4=100

Figures may not add to 100% due to rounding. See Topline for full question wording.

Views About Size of Government by Religious Tradition

If you had to choose, would you rather have a smaller government providing fewer services, or a bigger government providing more services?

		Prefer smaller government, fewer services	Prefer bigger government, more services	Depends	Don't know/refused
		%	%	%	%
Total	2014	51	42	3	4=100
	2007	43	46	5	6=100
Protestant	2014	57	37	3	4=100
	2007	45	44	5	7=100
Evangelical tradition	2014	64	30	3	3=100
	2007	48	41	4	7=100
Mainline tradition	2014	59	34	4	4=100
	2007	51	37	5	7=100
Historically black Protestant tradition	2014	23	70	3	4=100
	2007	18	72	5	5=100
Catholic	2014	48	47	3	3=100
	2007	39	51	4	6=100
Mormon	2014	75	22	2	2=100
	2007	56	36	5	4=100
Church of Jesus Christ of Latter-day Saints	2014	75	21	2	2=100
	2007	56	36	4	4=100
Jehovah's Witness	2014	32	50	4	14=100
	2007	23	47	6	23=100
Orthodox Christian	2014	61	38	1	*=100
	2007	42	46	6	7=100
Other Christian	2014	52	33	4	10=100
	2007	44	42	6	8=100
Jewish	2014	40	53	4	3=100
	2007	40	46	7	7=100
Muslim	2014	23	73	3	2=100
	2007	20	67	7	6=100
Buddhist	2014	40	51	3	6=100
	2007	35	51	7	7=100
Hindu	2014	40	57	4	*=100
	2007	31	59	5	5=100
Other faiths	2014	46	40	7	7=100
	2007	38	46	7	9=100
Unitarian and other liberal faiths	2014	39	43	9	8=100
	2007	40	44	6	10=100
New Age	2014	60	31	2	6=100
	2007	33	50	10	7=100
Unaffiliated	2014	47	46	3	4=100
	2007	41	48	5	6=100
Atheist	2014	41	53	4	3=100
	2007	38	50	5	7=100
Agnostic	2014	50	42	4	5=100
	2007	48	43	5	4=100
Nothing in particular	2014	47	46	3	4=100
	2007	39	49	5	7=100
Religion not important	2014	49	44	3	4=100
	2007	44	44	5	6=100
Religion important	2014	45	49	3	4=100
	2007	35	54	4	7=100

Figures may not add to 100% due to rounding. Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives. See Topline for full question wording.

Views About Size of Government by Protestant Family

If you had to choose, would you rather have a smaller government providing fewer services, or a bigger government providing more services?

		Prefer smaller government, fewer services	Prefer bigger government, more services	Depends	Don't know/refused
		%	%	%	%
Baptist	2014	52	43	2	4=100
	2007	39	51	4	6=100
Baptist in the evangelical tradition	2014	66	28	2	3=100
	2007	49	41	4	7=100
Baptist in the mainline tradition	2014	45	47	3	5=100
	2007	33	54	5	8=100
Baptist in the historically black Protestant tradition	2014	21	74	2	3=100
	2007	17	74	4	5=100
Methodist	2014	61	31	3	4=100
	2007	52	37	4	7=100
Methodist in the mainline tradition	2014	66	27	3	4=100
	2007	55	34	5	7=100
Methodist in the historically black Protestant tradition	2014	21	68	3	8=100
	2007	25	64	4	6=100
Nondenominational	2014	65	28	4	3=100
	2007	49	41	4	5=100
Nondenominational in the evangelical tradition	2014	70	24	3	3=100
	2007	52	39	4	6=100
Nondenominational in the mainline tradition	2014	58	34	4	4=100
	2007	48	41	6	5=100
Nondenominational in the historically black Protestant tradition	2014	23	68	4	5=100
	2007	n/a	n/a	n/a	n/a
Lutheran	2014	66	28	3	3=100
	2007	55	33	5	6=100
Lutheran in the evangelical tradition	2014	69	26	2	3=100
	2007	58	33	3	5=100
Lutheran in the mainline tradition	2014	63	29	5	3=100
	2007	54	34	6	7=100
Presbyterian	2014	65	30	2	3=100
	2007	56	33	5	6=100
Presbyterian in the evangelical tradition	2014	73	24	2	1=100
	2007	59	32	4	5=100
Presbyterian in the mainline tradition	2014	60	33	3	4=100
	2007	55	34	5	6=100
Pentecostal	2014	46	47	3	4=100
	2007	34	53	5	8=100
Pentecostal in the evangelical tradition	2014	50	43	3	4=100
	2007	37	50	5	8=100
Pentecostal in the historically black Protestant tradition	2014	34	60	3	4=100
	2007	21	65	7	7=100
Episcopalian/Anglican	2014	58	34	3	4=100
	2007	54	35	5	6=100
Episcopalian/Anglican in the mainline tradition	2014	59	33	3	4=100
	2007	54	34	5	6=100
Restorationist	2014	58	36	3	3=100
	2007	46	45	4	6=100
Restorationist in the evangelical tradition	2014	59	36	3	3=100
	2007	45	46	4	6=100
Restorationist in the mainline tradition	2014	55	38	5	2=100
	2007	50	40	5	5=100
Congregationalist	2014	52	41	3	5=100
	2007	54	35	5	6=100
Congregationalist in the mainline tradition	2014	49	44	4	3=100
	2007	51	37	5	7=100
Holiness	2014	67	25	2	6=100
	2007	45	45	3	7=100
Holiness in the evangelical tradition	2014	74	18	2	6=100
	2007	48	41	3	7=100
Adventist	2014	44	51	3	2=100
	2007	36	52	3	9=100
Anabaptist	2014	78	15	2	5=100
	2007	n/a	n/a	n/a	n/a

Figures may not add to 100% due to rounding. "N/A" indicates insufficient sample size. See Topline for full question wording.

Views About Size of Government by Protestant Denomination

If you had to choose, would you rather have a smaller government providing fewer services, or a bigger government providing more services?

		Prefer smaller government, fewer services	Prefer bigger government, more services	Depends	Don't know/refused
		%	%	%	%
African Methodist Episcopal Church	2014	25	68	1	6=100
	2007	21	70	4	5=100
American Baptist Churches USA	2014	44	51	1	4=100
	2007	32	57	4	7=100
Anglican Church	2014	64	30	1	4=100
	2007	61	26	4	9=100
Assemblies of God	2014	59	33	3	5=100
	2007	41	48	5	7=100
Church of God in Christ	2014	28	67	2	3=100
	2007	20	66	9	6=100
Church of God (Cleveland, Tennessee)	2014	48	46	2	3=100
	2007	43	40	5	13=100
Church of the Nazarene	2014	75	15	*	9=100
	2007	52	39	1	8=100
Churches of Christ	2014	58	36	3	3=100
	2007	46	45	4	6=100
Episcopal Church	2014	56	36	4	4=100
	2007	54	36	5	6=100
Evangelical Lutheran Church in America (ELCA)	2014	63	31	4	2=100
	2007	55	32	6	7=100
Independent Baptist (evangelical tradition)	2014	65	29	2	3=100
	2007	51	39	4	6=100
Interdenominational (evangelical tradition)	2014	56	38	5	2=100
	2007	44	48	3	4=100
Interdenominational (mainline tradition)	2014	53	40	5	3=100
	2007	47	44	7	2=100
Lutheran Church-Missouri Synod	2014	72	24	2	3=100
	2007	58	33	3	5=100
National Baptist Convention	2014	20	75	2	3=100
	2007	18	72	5	5=100
Nondenominational charismatic	2014	63	28	4	4=100
	2007	42	48	5	5=100
Nondenominational evangelical	2014	78	18	2	2=100
	2007	59	33	3	5=100
Nondenominational fundamentalist	2014	76	23	1	0=100
	2007	71	21	1	7=100
Presbyterian Church in America	2014	71	27	2	*=100
	2007	58	32	3	7=100
Presbyterian Church (USA)	2014	56	37	2	4=100
	2007	59	31	5	5=100
Seventh-day Adventist	2014	42	53	3	2=100
	2007	36	52	3	9=100
Southern Baptist Convention	2014	69	26	2	3=100
	2007	48	41	4	7=100
United Church of Christ	2014	45	48	4	3=100
	2007	46	39	6	8=100
United Methodist Church	2014	67	27	3	3=100
	2007	55	34	5	7=100

Figures may not add to 100% due to rounding. See Topline for full question wording.

Views About Abortion by Religious Tradition

Do you think abortion should be legal in all cases, legal in most cases, illegal in most cases or illegal in all cases?

		NET Abortion should be legal in all/most cases	Legal in all cases	Legal in most cases	NET Abortion should be illegal in all/most cases	Illegal in most cases	Illegal in all cases	Don't know/refused
		%	%	%	%	%	%	%
Total	2014	53	20	33	43	27	16	4=100
	2007	51	18	33	42	27	16	6=100
Protestant	2014	44	13	31	52	32	19	4=100
	2007	45	14	31	49	30	18	6=100
Evangelical tradition	2014	33	10	23	63	38	25	4=100
	2007	33	9	24	61	36	25	6=100
Mainline tradition	2014	60	19	42	35	26	9	4=100
	2007	62	20	42	32	25	7	7=100
Historically black Protestant tradition	2014	52	17	35	42	22	20	6=100
	2007	47	18	29	45	23	23	8=100
Catholic	2014	48	17	31	47	28	19	5=100
	2007	48	16	32	45	27	18	7=100
Mormon	2014	27	7	20	70	61	10	2=100
	2007	27	8	19	70	61	9	4=100
Church of Jesus Christ of Latter-day Saints	2014	26	7	19	72	62	10	3=100
	2007	26	7	19	71	62	9	3=100
Jehovah's Witness	2014	18	4	14	75	19	55	7=100
	2007	16	5	11	77	25	52	7=100
Orthodox Christian	2014	53	17	36	45	39	7	1=100
	2007	62	24	38	30	20	10	8=100
Other Christian	2014	63	25	38	32	21	11	5=100
	2007	74	33	42	18	13	6	7=100
Jewish	2014	83	40	43	15	11	4	2=100
	2007	84	40	44	14	9	5	2=100
Muslim	2014	55	14	41	37	23	14	9=100
	2007	48	13	35	48	35	13	4=100
Buddhist	2014	82	35	47	17	14	2	1=100
	2007	81	35	46	13	10	3	6=100
Hindu	2014	68	26	43	29	14	14	3=100
	2007	69	23	46	24	19	5	7=100
Other faiths	2014	78	36	41	16	12	4	6=100
	2007	77	36	41	17	13	4	6=100
Unitarian and other liberal faiths	2014	78	37	41	16	13	4	6=100
	2007	81	39	42	12	10	2	7=100
New Age	2014	80	38	41	16	12	4	4=100
	2007	74	34	40	22	18	3	4=100
Unaffiliated	2014	73	34	39	23	15	8	4=100
	2007	70	29	41	24	16	8	6=100
Atheist	2014	87	50	37	11	8	3	2=100
	2007	82	41	42	13	8	5	5=100
Agnostic	2014	87	38	48	11	9	2	2=100
	2007	83	34	49	14	12	2	3=100
Nothing in particular	2014	67	30	37	29	18	10	5=100
	2007	66	27	39	27	18	9	6=100
Religion not important	2014	76	36	40	20	15	5	4=100
	2007	76	32	44	19	14	5	5=100
Religion important	2014	55	22	33	39	23	16	6=100
	2007	56	21	35	36	23	13	8=100

Figures may not add to 100% or to subtotals indicated due to rounding. Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives. See Topline for full question wording.

Views About Abortion by Protestant Family

Do you think abortion should be legal in all cases, legal in most cases, illegal in most cases or illegal in all cases?

		NET Abortion should be legal in all/most cases %	Legal in all cases %	Legal in most cases %	NET Abortion should be illegal in all/most cases %	Illegal in most cases %	Illegal in all cases %	Don't know/refused %
Baptist	2014	40	12	28	55	32	23	4=100
	2007	40	12	28	53	31	23	7=100
Baptist in the evangelical tradition	2014	32	9	22	65	39	25	4=100
	2007	35	9	26	59	35	24	6=100
Baptist in the mainline tradition	2014	48	15	34	46	28	19	5=100
	2007	46	14	32	45	28	18	8=100
Baptist in the historically black Protestant tradition	2014	56	18	38	38	19	19	6=100
	2007	50	19	31	42	20	22	8=100
Methodist	2014	58	17	41	38	30	8	4=100
	2007	59	18	41	35	28	7	7=100
Methodist in the mainline tradition	2014	58	17	41	37	30	8	4=100
	2007	59	17	42	35	28	6	7=100
Methodist in the historically black Protestant tradition	2014	57	22	35	37	27	10	6=100
	2007	59	24	35	32	22	11	9=100
Nondenominational	2014	35	10	25	61	40	21	3=100
	2007	35	11	24	60	39	21	5=100
Nondenominational in the evangelical tradition	2014	29	8	21	68	43	25	3=100
	2007	27	7	20	68	43	26	5=100
Nondenominational in the mainline tradition	2014	60	18	43	37	32	5	3=100
	2007	65	23	41	30	27	3	5=100
Nondenominational in the historically black Protestant tradition	2014	51	16	34	44	26	18	6=100
	2007	n/a	n/a	n/a	n/a	n/a	n/a	n/a
Lutheran	2014	57	17	40	40	32	8	3=100
	2007	59	19	40	35	27	8	6=100
Lutheran in the evangelical tradition	2014	46	15	31	51	39	11	4=100
	2007	49	15	34	46	32	14	6=100
Lutheran in the mainline tradition	2014	65	19	46	32	27	6	3=100
	2007	66	22	43	28	23	5	6=100
Presbyterian	2014	60	16	44	35	26	9	5=100
	2007	63	18	45	33	25	8	4=100
Presbyterian in the evangelical tradition	2014	50	11	38	45	31	14	6=100
	2007	51	11	40	46	30	15	4=100
Presbyterian in the mainline tradition	2014	66	19	47	30	24	6	4=100
	2007	68	21	47	27	22	5	4=100
Pentecostal	2014	29	11	19	67	33	34	4=100
	2007	22	6	16	71	36	35	7=100
Pentecostal in the evangelical tradition	2014	28	10	17	69	34	35	3=100
	2007	20	5	15	73	38	35	7=100
Pentecostal in the historically black Protestant tradition	2014	35	12	24	59	30	28	6=100
	2007	27	10	17	66	28	38	7=100
Episcopalian/Anglican	2014	74	26	48	22	18	4	4=100
	2007	72	29	44	22	18	5	6=100
Episcopalian/Anglican in the mainline tradition	2014	75	26	48	22	18	4	3=100
	2007	73	30	44	21	17	4	6=100
Restorationist	2014	38	9	29	59	37	22	4=100
	2007	39	11	28	55	35	19	6=100
Restorationist in the evangelical tradition	2014	36	9	27	61	38	23	4=100
	2007	36	10	26	58	37	21	6=100
Restorationist in the mainline tradition	2014	50	12	38	45	32	13	5=100
	2007	55	20	35	38	29	10	6=100
Congregationalist	2014	71	23	48	25	19	6	4=100
	2007	70	22	48	24	19	5	6=100
Congregationalist in the mainline tradition	2014	76	26	50	20	16	4	5=100
	2007	76	25	51	20	17	3	4=100
Holiness	2014	29	10	19	66	40	26	5=100
	2007	31	10	21	64	36	28	5=100
Holiness in the evangelical tradition	2014	29	10	19	66	43	23	4=100
	2007	33	10	22	63	36	27	4=100
Adventist	2014	39	8	31	58	38	20	3=100
	2007	35	8	27	56	29	28	8=100
Anabaptist	2014	18	1	16	79	32	47	3=100
	2007	n/a	n/a	n/a	n/a	n/a	n/a	n/a

Figures may not add to 100% or to subtotals indicated due to rounding. "N/A" indicates insufficient sample size. See Topline for full question wording.

Views About Abortion by Protestant Denomination

Do you think abortion should be legal in all cases, legal in most cases, illegal in most cases or illegal in all cases?

		NET Abortion should be legal in all/most cases	Legal in all cases	Legal in most cases	NET Abortion should be illegal in all/most cases	Illegal in most cases	Illegal in all cases	Don't know/refused
		%	%	%	%	%	%	%
African Methodist Episcopal Church	2014	64	29	35	30	18	12	7=100
	2007	60	28	32	31	25	6	8=100
American Baptist Churches USA	2014	47	15	32	48	28	20	5=100
	2007	44	13	31	49	29	20	7=100
Anglican Church	2014	56	19	37	38	31	7	5=100
	2007	66	27	39	28	26	2	6=100
Assemblies of God	2014	26	9	17	71	38	33	3=100
	2007	20	6	14	75	39	35	5=100
Church of God in Christ	2014	41	13	28	53	24	29	6=100
	2007	30	13	17	59	23	36	10=100
Church of God (Cleveland, Tennessee)	2014	20	5	14	77	34	43	4=100
	2007	16	3	13	80	41	39	4=100
Church of the Nazarene	2014	27	8	19	70	51	18	3=100
	2007	32	8	24	67	39	28	1=100
Churches of Christ	2014	36	9	27	61	38	23	3=100
	2007	36	9	27	59	37	21	6=100
Episcopal Church	2014	79	27	52	18	15	3	2=100
	2007	76	30	46	19	15	4	5=100
Evangelical Lutheran Church in America (ELCA)	2014	65	19	46	32	29	3	2=100
	2007	61	18	42	33	26	6	7=100
Independent Baptist (evangelical tradition)	2014	34	11	23	62	36	26	4=100
	2007	34	8	27	61	32	29	5=100
Interdenominational (evangelical tradition)	2014	43	13	29	52	38	14	5=100
	2007	37	9	28	59	38	21	4=100
Interdenominational (mainline tradition)	2014	69	22	47	30	27	3	1=100
	2007	67	21	45	26	23	4	7=100
Lutheran Church-Missouri Synod	2014	46	16	29	51	41	10	3=100
	2007	51	16	35	45	32	13	5=100
National Baptist Convention	2014	57	21	36	37	21	16	6=100
	2007	49	18	30	45	22	23	7=100
Nondenominational charismatic	2014	28	4	23	72	41	30	1=100
	2007	27	7	20	69	37	31	5=100
Nondenominational evangelical	2014	22	7	15	77	48	28	2=100
	2007	21	6	15	77	51	27	2=100
Nondenominational fundamentalist	2014	32	9	23	63	34	30	5=100
	2007	24	8	16	75	49	26	2=100
Presbyterian Church in America	2014	54	13	41	39	25	14	7=100
	2007	56	12	45	39	22	17	5=100
Presbyterian Church (USA)	2014	65	14	51	30	24	6	4=100
	2007	64	19	45	32	26	6	4=100
Seventh-day Adventist	2014	42	9	34	54	35	19	4=100
	2007	35	9	26	56	29	27	8=100
Southern Baptist Convention	2014	30	9	21	66	40	25	4=100
	2007	36	10	26	59	37	22	6=100
United Church of Christ	2014	72	25	47	22	18	5	6=100
	2007	73	23	49	23	19	3	4=100
United Methodist Church	2014	58	17	41	38	30	8	4=100
	2007	58	17	42	35	29	6	7=100

Figures may not add to 100% or to subtotals indicated due to rounding. See Topline for full question wording.

Views About Homosexuality by Religious Tradition

Which comes closer to your view?

		Homosexuality should be accepted by society	Homosexuality should be discouraged by society	Neither/ both equally	Don't know/refused
		%	%	%	%
Total	2014	62	31	4	3=100
	2007	50	40	5	5=100
Protestant	2014	48	44	5	4=100
	2007	38	51	5	5=100
Evangelical tradition	2014	36	55	5	4=100
	2007	26	64	5	5=100
Mainline tradition	2014	66	26	5	3=100
	2007	56	34	6	5=100
Historically black Protestant tradition	2014	51	40	6	4=100
	2007	39	46	6	8=100
Catholic	2014	70	23	4	4=100
	2007	58	30	5	7=100
Mormon	2014	36	57	4	3=100
	2007	24	38	5	3=100
Church of Jesus Christ of Latter-day Saints	2014	36	57	4	3=100
	2007	23	69	5	3=100
Jehovah's Witness	2014	16	76	4	4=100
	2007	12	76	6	5=100
Orthodox Christian	2014	62	31	4	4=100
	2007	48	37	7	8=100
Other Christian	2014	63	30	2	6=100
	2007	69	20	6	5=100
Jewish	2014	81	16	2	1=100
	2007	79	15	3	3=100
Muslim	2014	45	47	5	3=100
	2007	38	49	9	4=100
Buddhist	2014	88	10	1	1=100
	2007	82	12	2	4=100
Hindu	2014	71	22	5	2=100
	2007	48	37	3	11=100
Other faiths	2014	85	7	4	4=100
	2007	84	8	4	3=100
Unitarian and other liberal faiths	2014	86	7	4	3=100
	2007	86	6	5	3=100
New Age	2014	87	5	4	4=100
	2007	86	10	3	2=100
Unaffiliated	2014	83	12	3	3=100
	2007	71	20	5	5=100
Atheist	2014	94	4	1	1=100
	2007	80	14	3	3=100
Agnostic	2014	94	4	1	1=100
	2007	83	10	5	3=100
Nothing in particular	2014	78	16	3	3=100
	2007	67	23	5	5=100
Religion not important	2014	83	11	3	3=100
	2007	74	17	4	4=100
Religion important	2014	70	22	4	4=100
	2007	59	29	5	7=100

Figures may not add to 100% due to rounding. Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives. See Topline for full question wording.

Views About Homosexuality by Protestant Family

Which comes closer to your view?

		Homosexuality should be accepted by society %	Homosexuality should be discouraged by society %	Neither/ both equally %	Don't know/refused %
Baptist	2014	42	49	5	3=100
	2007	31	58	5	6=100
Baptist in the evangelical tradition	2014	34	59	4	3=100
	2007	25	67	5	4=100
Baptist in the mainline tradition	2014	56	34	6	4=100
	2007	44	44	6	6=100
Baptist in the historically black Protestant tradition	2014	55	36	5	3=100
	2007	43	43	6	9=100
Methodist	2014	60	32	4	3=100
	2007	51	38	6	5=100
Methodist in the mainline tradition	2014	60	32	4	3=100
	2007	51	38	6	4=100
Methodist in the historically black Protestant tradition	2014	61	30	6	3=100
	2007	50	34	8	9=100
Nondenominational	2014	45	46	5	4=100
	2007	33	57	6	4=100
Nondenominational in the evangelical tradition	2014	39	53	5	4=100
	2007	24	66	6	4=100
Nondenominational in the mainline tradition	2014	73	18	5	3=100
	2007	69	22	4	5=100
Nondenominational in the historically black Protestant tradition	2014	53	35	5	8=100
	2007	n/a	n/a	n/a	n/a
Lutheran	2014	63	30	4	3=100
	2007	53	37	5	5=100
Lutheran in the evangelical tradition	2014	52	40	3	4=100
	2007	43	48	4	5=100
Lutheran in the mainline tradition	2014	71	23	4	2=100
	2007	59	31	6	4=100
Presbyterian	2014	60	30	5	5=100
	2007	52	39	5	4=100
Presbyterian in the evangelical tradition	2014	46	42	4	7=100
	2007	36	55	4	5=100
Presbyterian in the mainline tradition	2014	68	23	5	4=100
	2007	58	32	5	4=100
Pentecostal	2014	29	62	5	4=100
	2007	20	69	5	6=100
Pentecostal in the evangelical tradition	2014	28	63	5	4=100
	2007	18	71	5	6=100
Pentecostal in the historically black Protestant tradition	2014	32	59	5	4=100
	2007	26	61	5	8=100
Episcopalian/Anglican	2014	80	14	4	2=100
	2007	64	28	4	3=100
Episcopalian/Anglican in the mainline tradition	2014	80	14	4	2=100
	2007	66	27	4	3=100
Restorationist	2014	39	54	4	3=100
	2007	34	57	5	5=100
Restorationist in the evangelical tradition	2014	37	56	4	3=100
	2007	31	60	5	4=100
Restorationist in the mainline tradition	2014	52	38	9	1=100
	2007	46	41	8	6=100
Congregationalist	2014	77	20	1	3=100
	2007	64	28	4	4=100
Congregationalist in the mainline tradition	2014	81	16	*	2=100
	2007	69	24	3	4=100
Holiness	2014	36	58	4	2=100
	2007	28	65	3	3=100
Holiness in the evangelical tradition	2014	39	56	4	2=100
	2007	29	64	3	4=100
Adventist	2014	27	60	8	6=100
	2007	22	68	6	4=100
Anabaptist	2014	19	76	1	3=100
	2007	n/a	n/a	n/a	n/a

Figures may not add to 100% due to rounding. "N/A" indicates insufficient sample size. See Topline for full question wording.

Views About Homosexuality by Protestant Denomination

Which comes closer to your view?

		Homosexuality should be accepted by society	Homosexuality should be discouraged by society	Neither/ both equally	Don't know/refused
		%	%	%	%
African Methodist Episcopal Church	2014	61	32	3	4=100
	2007	54	29	10	7=100
American Baptist Churches USA	2014	54	37	6	3=100
	2007	40	49	5	6=100
Anglican Church	2014	67	24	4	5=100
	2007	63	31	3	3=100
Assemblies of God	2014	26	66	5	2=100
	2007	16	73	5	6=100
Church of God in Christ	2014	38	53	5	4=100
	2007	31	56	5	8=100
Church of God (Cleveland, Tennessee)	2014	22	67	4	6=100
	2007	19	75	2	4=100
Church of the Nazarene	2014	40	58	2	1=100
	2007	31	65	1	3=100
Churches of Christ	2014	35	58	3	4=100
	2007	31	61	4	3=100
Episcopal Church	2014	83	12	4	2=100
	2007	70	23	3	3=100
Evangelical Lutheran Church in America (ELCA)	2014	73	22	3	2=100
	2007	56	33	6	5=100
Independent Baptist (evangelical tradition)	2014	39	53	4	4=100
	2007	27	64	5	3=100
Interdenominational (evangelical tradition)	2014	47	44	6	3=100
	2007	36	53	7	4=100
Interdenominational (mainline tradition)	2014	72	21	4	3=100
	2007	76	17	5	3=100
Lutheran Church-Missouri Synod	2014	56	37	3	3=100
	2007	44	47	4	5=100
National Baptist Convention	2014	54	38	5	3=100
	2007	35	51	5	9=100
Nondenominational charismatic	2014	36	55	5	3=100
	2007	26	70	1	2=100
Nondenominational evangelical	2014	34	59	3	4=100
	2007	18	73	5	3=100
Nondenominational fundamentalist	2014	35	60	3	2=100
	2007	14	77	5	5=100
Presbyterian Church in America	2014	49	40	4	7=100
	2007	41	52	3	4=100
Presbyterian Church (USA)	2014	65	27	4	4=100
	2007	52	38	6	4=100
Seventh-day Adventist	2014	27	59	7	6=100
	2007	23	67	5	5=100
Southern Baptist Convention	2014	30	63	4	3=100
	2007	23	68	4	4=100
United Church of Christ	2014	82	17	*	1=100
	2007	69	24	3	4=100
United Methodist Church	2014	60	32	4	3=100
	2007	51	39	6	4=100

Figures may not add to 100% due to rounding. See Topline for full question wording.

Views About Same-Sex Marriage by Religious Tradition (2014 Only)

Do you strongly favor, favor, oppose or strongly oppose allowing gays and lesbians to marry legally?

	NET Favor	Strongly favor	Favor	NET Oppose	Oppose	Strongly oppose	Don't know/refused
	%	%	%	%	%	%	%
Total	53	24	29	39	21	18	8=100
Protestant	39	15	24	53	26	27	8=100
Evangelical tradition	28	10	18	64	29	35	7=100
Mainline tradition	57	24	33	35	21	14	8=100
Historically black Protestant tradition	40	15	25	52	27	25	9=100
Catholic	57	20	36	34	22	13	9=100
Mormon	26	9	17	68	35	33	6=100
Church of Jesus Christ of Latter-day Saints	25	8	17	69	36	33	6=100
Jehovah's Witness	14	6	9	76	39	37	10=100
Orthodox Christian	54	25	29	41	26	15	5=100
Other Christian	55	29	26	43	15	28	2=100
Jewish	77	48	29	18	9	9	5=100
Muslim	42	17	25	52	21	31	6=100
Buddhist	84	43	40	13	4	9	3=100
Hindu	68	35	33	23	12	11	9=100
Other faiths	84	59	25	9	5	4	8=100
Unitarian and other liberal faiths	86	60	26	7	5	3	7=100
New Age	85	61	24	7	4	4	8=100
Unaffiliated	78	44	34	16	10	6	6=100
Atheist	92	65	27	4	2	2	3=100
Agnostic	91	60	31	6	5	1	3=100
Nothing in particular	72	36	35	21	13	8	7=100
Religion not important	80	44	36	14	9	5	6=100
Religion important	61	26	34	30	17	13	9=100

Figures may not add to 100% or to subtotals indicated due to rounding. Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives. See Topline for full question wording.

Views About Same-Sex Marriage by Protestant Family (2014 Only)

Do you strongly favor, favor, oppose or strongly oppose allowing gays and lesbians to marry legally?

	NET Favor	Strongly favor	Favor	NET Oppose	Oppose	Strongly oppose	Don't know/refused
	%	%	%	%	%	%	%
Baptist	33	12	21	59	29	31	8=100
Baptist in the evangelical tradition	26	9	17	67	30	38	7=100
Baptist in the mainline tradition	47	19	28	45	26	20	8=100
Baptist in the historically black Protestant tradition	42	17	26	49	28	21	9=100
Methodist	48	18	30	44	27	17	8=100
Methodist in the mainline tradition	49	19	30	43	26	17	8=100
Methodist in the historically black Protestant tradition	46	15	30	49	29	19	6=100
Nondenominational	37	14	23	56	27	28	8=100
Nondenominational in the evangelical tradition	30	10	20	62	29	33	8=100
Nondenominational in the mainline tradition	68	29	39	26	17	8	6=100
Nondenominational in the historically black Protestant tradition	40	16	24	49	30	19	10=100
Lutheran	55	22	33	37	21	16	8=100
Lutheran in the evangelical tradition	43	14	29	49	25	23	8=100
Lutheran in the mainline tradition	63	28	35	29	18	11	8=100
Presbyterian	53	21	32	38	21	17	9=100
Presbyterian in the evangelical tradition	38	15	23	49	24	25	13=100
Presbyterian in the mainline tradition	61	24	37	33	20	12	7=100
Pentecostal	21	7	14	73	31	42	6=100
Pentecostal in the evangelical tradition	20	7	13	74	32	41	6=100
Pentecostal in the historically black Protestant tradition	24	8	16	71	25	46	5=100
Episcopalian/Anglican	70	35	35	22	15	8	7=100
Episcopalian/Anglican in the mainline tradition	71	36	35	22	15	8	6=100
Restorationist	31	10	22	61	30	31	8=100
Restorationist in the evangelical tradition	29	9	21	63	31	33	7=100
Restorationist in the mainline tradition	43	16	27	47	26	21	10=100
Congregationalist	71	33	38	24	14	10	5=100
Congregationalist in the mainline tradition	76	35	41	18	12	6	6=100
Holiness	28	8	21	68	34	34	4=100
Holiness in the evangelical tradition	29	8	20	68	32	35	4=100
Adventist	25	9	16	64	33	31	11=100
Anabaptist	14	7	8	80	25	55	6=100

Figures may not add to 100% or to subtotals indicated due to rounding. "N/A" indicates insufficient sample size. See Topline for full question wording.

Views About Same-Sex Marriage by Protestant Denomination (2014 Only)

Do you strongly favor, favor, oppose or strongly oppose allowing gays and lesbians to marry legally?

	NET Favor	Strongly favor	Favor	NET Oppose	Oppose	Strongly oppose	Don't know/refused
	%	%	%	%	%	%	%
African Methodist Episcopal Church	41	14	27	55	38	17	4=100
American Baptist Churches USA	45	18	26	49	29	20	7=100
Anglican Church	60	19	41	37	25	12	2=100
Assemblies of God	19	6	13	76	31	46	4=100
Church of God in Christ	27	10	17	69	26	42	5=100
Church of God (Cleveland, Tennessee)	11	5	6	80	34	46	9=100
Church of the Nazarene	24	6	18	72	41	31	3=100
Churches of Christ	29	8	20	65	31	33	7=100
Episcopal Church	74	41	33	18	12	6	7=100
Evangelical Lutheran Church in America (ELCA)	65	32	33	29	18	10	6=100
Independent Baptist (evangelical tradition)	32	10	21	61	26	35	7=100
Interdenominational (evangelical tradition)	39	15	24	50	25	26	10=100
Interdenominational (mainline tradition)	71	34	37	28	21	7	1=100
Lutheran Church-Missouri Synod	45	14	31	48	24	24	7=100
National Baptist Convention	35	13	23	56	34	22	8=100
Nondenominational charismatic	30	9	21	65	31	35	5=100
Nondenominational evangelical	25	10	16	69	34	35	6=100
Nondenominational fundamentalist	29	9	20	65	24	41	6=100
Presbyterian Church in America	40	17	23	49	26	23	11=100
Presbyterian Church (USA)	57	22	35	36	21	14	7=100
Seventh-day Adventist	25	9	17	63	31	31	12=100
Southern Baptist Convention	22	7	15	71	32	39	7=100
United Church of Christ	74	36	39	20	12	7	6=100
United Methodist Church	49	18	30	43	26	17	8=100

Figures may not add to 100% or to subtotals indicated due to rounding. See Topline for full question wording.

Views About Human Evolution by Religious Tradition (2014 Only)

Which comes closer to your view? Humans and other living things have evolved over time or humans and other living things have existed in their present form since the beginning or time? And do you think that humans and other living things have evolved due to natural processes such as natural selection or a supreme being guided the evolution of living things for the purpose of creating humans and other life in the form it exists today?

	Humans evolved over time	Evolved due to natural processes	Supreme being guided evolution	Don't know how evolved	Humans always existed in present form	Don't know/refused
	%	%	%	%	%	%
Total	62	33	25	4	34	4=100
Protestant	48	17	28	3	47	5=100
Evangelical tradition	38	11	25	2	57	5=100
Mainline tradition	65	28	31	5	30	5=100
Historically black Protestant tradition	50	16	31	3	45	5=100
Catholic	66	31	31	4	29	5=100
Mormon	42	11	29	2	52	7=100
Church of Jesus Christ of Latter-day Saints	42	11	30	2	51	7=100
Jehovah's Witness	20	6	15	0	74	5=100
Orthodox Christian	59	29	25	5	36	5=100
Other Christian	70	34	31	6	26	4=100
Jewish	81	58	18	5	16	3=100
Muslim	53	25	25	3	41	6=100
Buddhist	86	67	13	6	13	1=100
Hindu	80	62	14	3	17	3=100
Other faiths	84	59	18	7	11	5=100
Unitarian and other liberal faiths	81	57	17	7	12	7=100
New Age	93	63	22	8	6	1=100
Unaffiliated	82	63	14	4	15	3=100
Atheist	95	91	2	1	5	*=100
Agnostic	96	83	8	4	3	2=100
Nothing in particular	76	53	19	5	20	4=100
Religion not important	85	68	12	5	12	3=100
Religion important	65	33	27	6	31	4=100

Figures may not add to 100% or to subtotals indicated due to rounding. Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives. See Topline for full question wording.

Views About Human Evolution by Protestant Family (2014 Only)

Which comes closer to your view? Humans and other living things have evolved over time or humans and other living things have existed in their present form since the beginning or time? And do you think that humans and other living things have evolved due to natural processes such as natural selection or a supreme being guided the evolution of living things for the purpose of creating humans and other life in the form it exists today?

	Humans evolved over time	Evolved due to natural processes	Supreme being guided evolution	Don't know how evolved	Humans always existed in present form	Don't know/refused
	%	%	%	%	%	%
Baptist	44	15	27	3	51	5=100
Baptist in the evangelical tradition	38	12	24	2	57	5=100
Baptist in the mainline tradition	56	24	29	3	39	5=100
Baptist in the historically black Protestant tradition	51	17	31	3	44	6=100
Methodist	59	22	33	4	34	6=100
Methodist in the mainline tradition	61	23	33	5	33	6=100
Methodist in the historically black Protestant tradition	51	17	31	3	42	7=100
Nondenominational	41	11	27	3	55	4=100
Nondenominational in the evangelical tradition	34	7	25	2	62	4=100
Nondenominational in the mainline tradition	70	31	33	6	25	5=100
Nondenominational in the historically black Protestant tradition	52	12	37	3	41	7=100
Lutheran	61	24	34	3	35	4=100
Lutheran in the evangelical tradition	51	17	31	2	46	3=100
Lutheran in the mainline tradition	68	28	36	3	27	5=100
Presbyterian	64	26	33	5	31	4=100
Presbyterian in the evangelical tradition	54	14	36	4	42	5=100
Presbyterian in the mainline tradition	71	33	32	5	25	4=100
Pentecostal	36	10	24	2	60	4=100
Pentecostal in the evangelical tradition	34	9	22	2	61	5=100
Pentecostal in the historically black Protestant tradition	43	12	27	4	54	3=100
Episcopalian/Anglican	79	40	34	5	16	4=100
Episcopalian/Anglican in the mainline tradition	80	41	33	6	16	4=100
Restorationist	47	17	27	3	49	5=100
Restorationist in the evangelical tradition	46	16	28	2	49	5=100
Restorationist in the mainline tradition	50	19	26	5	47	3=100
Congregationalist	66	37	24	5	31	4=100
Congregationalist in the mainline tradition	69	40	25	4	27	4=100
Holiness	34	12	20	2	61	5=100
Holiness in the evangelical tradition	32	11	19	2	63	5=100
Adventist	27	5	20	1	67	6=100
Anabaptist	26	8	16	3	69	5=100

Figures may not add to 100% or to subtotals indicated due to rounding. See Topline for full question wording.

Views About Human Evolution by Protestant Denomination (2014 Only)

Which comes closer to your view? Humans and other living things have evolved over time or humans and other living things have existed in their present form since the beginning or time? And do you think that humans and other living things have evolved due to natural processes such as natural selection or a supreme being guided the evolution of living things for the purpose of creating humans and other life in the form it exists today?

	Humans evolved over time	Evolved due to natural processes	Supreme being guided evolution	Don't know how evolved	Humans always existed in present form	Don't know/refused
	%	%	%	%	%	%
African Methodist Episcopal Church	53	16	33	5	42	5=100
American Baptist Churches USA	54	22	31	2	42	4=100
Anglican Church	65	27	34	3	30	5=100
Assemblies of God	32	7	22	3	64	4=100
Church of God in Christ	42	10	25	6	54	4=100
Church of God (Cleveland, Tennessee)	28	9	18	1	66	6=100
Church of the Nazarene	37	11	20	6	59	4=100
Churches of Christ	47	16	29	2	48	4=100
Episcopal Church	84	44	34	6	12	4=100
Evangelical Lutheran Church in America (ELCA)	66	22	40	4	30	4=100
Independent Baptist (evangelical tradition)	41	13	27	2	54	4=100
Interdenominational (evangelical tradition)	37	9	24	4	60	3=100
Interdenominational (mainline tradition)	75	31	38	5	21	5=100
Lutheran Church-Missouri Synod	53	18	32	2	45	3=100
National Baptist Convention	51	15	31	4	44	5=100
Nondenominational charismatic	29	5	23	2	68	3=100
Nondenominational evangelical	29	4	24	1	68	4=100
Nondenominational fundamentalist	27	3	24	0	70	2=100
Presbyterian Church in America	54	17	33	4	40	5=100
Presbyterian Church (USA)	67	31	33	3	29	4=100
Seventh-day Adventist	26	5	19	2	67	7=100
Southern Baptist Convention	37	12	23	2	58	5=100
United Church of Christ	69	40	25	3	26	5=100
United Methodist Church	60	22	34	4	35	5=100

Figures may not add to 100% or to subtotals indicated due to rounding. See Topline for full question wording.

Views About Environmental Regulation by Religious Tradition

Which comes closer to your view?

		Stricter environmental laws and regulations cost too many jobs and hurt the economy	Stricter environmental laws and regulations are worth the cost	Neither/ both equally	Don't know/refused
		%	%	%	%
Total	2014	38	57	2	3=100
	2007	30	61	3	6=100
Protestant	2014	44	51	3	3=100
	2007	33	57	4	6=100
Evangelical tradition	2014	48	45	3	4=100
	2007	35	54	4	6=100
Mainline tradition	2014	38	56	3	3=100
	2007	28	64	3	5=100
Historically black Protestant tradition	2014	36	58	2	4=100
	2007	38	52	3	7=100
Catholic	2014	39	55	2	3=100
	2007	32	60	3	6=100
Mormon	2014	53	42	3	2=100
	2007	36	55	4	5=100
Church of Jesus Christ of Latter-day Saints	2014	53	42	3	2=100
	2007	36	54	4	6=100
Jehovah's Witness	2014	33	54	4	9=100
	2007	24	60	8	8=100
Orthodox Christian	2014	32	66	*	2=100
	2007	30	60	5	5=100
Other Christian	2014	33	62	2	3=100
	2007	22	66	6	5=100
Jewish	2014	25	71	2	2=100
	2007	16	77	2	5=100
Muslim	2014	27	67	3	3=100
	2007	26	69	3	2=100
Buddhist	2014	20	77	1	1=100
	2007	19	75	3	3=100
Hindu	2014	26	69	2	3=100
	2007	24	67	2	6=100
Other faiths	2014	20	72	5	4=100
	2007	17	77	3	4=100
Unitarian and other liberal faiths	2014	19	71	5	5=100
	2007	14	80	2	3=100
New Age	2014	20	77	3	*=100
	2007	20	73	3	4=100
Unaffiliated	2014	27	68	2	3=100
	2007	24	69	3	4=100
Atheist	2014	17	79	2	2=100
	2007	20	75	2	3=100
Agnostic	2014	20	76	2	1=100
	2007	18	78	3	1=100
Nothing in particular	2014	31	64	2	3=100
	2007	26	66	3	5=100
Religion not important	2014	27	68	2	2=100
	2007	21	72	3	4=100
Religion important	2014	36	57	3	4=100
	2007	31	59	3	6=100

Figures may not add to 100% due to rounding. Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives. See Topline for full question wording.

Views About Environmental Regulation by Protestant Family

Which comes closer to your view?

		Stricter environmental laws and regulations cost too many jobs and hurt the economy	Stricter environmental laws and regulations are worth the cost	Neither/both equally	Don't know/refused
		%	%	%	%
Baptist	2014	46	49	2	3=100
	2007	37	54	3	7=100
Baptist in the evangelical tradition	2014	52	43	3	3=100
	2007	36	54	3	6=100
Baptist in the mainline tradition	2014	41	54	3	2=100
	2007	37	52	3	8=100
Baptist in the historically black Protestant tradition	2014	36	59	2	3=100
	2007	38	53	2	6=100
Methodist	2014	42	53	2	3=100
	2007	30	62	3	5=100
Methodist in the mainline tradition	2014	42	53	2	3=100
	2007	29	63	3	5=100
Methodist in the historically black Protestant tradition	2014	31	63	1	5=100
	2007	33	56	2	8=100
Nondenominational	2014	44	50	3	3=100
	2007	31	62	3	4=100
Nondenominational in the evangelical tradition	2014	46	48	3	3=100
	2007	33	59	3	4=100
Nondenominational in the mainline tradition	2014	35	60	3	3=100
	2007	21	73	3	3=100
Nondenominational in the historically black Protestant tradition	2014	45	50	1	4=100
	2007	n/a	n/a	n/a	n/a
Lutheran	2014	40	54	2	3=100
	2007	28	64	4	4=100
Lutheran in the evangelical tradition	2014	47	48	1	4=100
	2007	32	59	5	4=100
Lutheran in the mainline tradition	2014	36	59	2	3=100
	2007	26	67	3	5=100
Presbyterian	2014	43	52	2	3=100
	2007	28	65	3	4=100
Presbyterian in the evangelical tradition	2014	47	48	2	3=100
	2007	33	59	3	5=100
Presbyterian in the mainline tradition	2014	41	54	2	3=100
	2007	26	68	3	4=100
Pentecostal	2014	43	50	3	5=100
	2007	38	49	4	10=100
Pentecostal in the evangelical tradition	2014	45	48	3	5=100
	2007	37	50	4	9=100
Pentecostal in the historically black Protestant tradition	2014	35	56	4	5=100
	2007	42	43	5	10=100
Episcopalian/Anglican	2014	31	63	4	2=100
	2007	23	70	3	4=100
Episcopalian/Anglican in the mainline tradition	2014	31	63	3	3=100
	2007	23	71	2	4=100
Restorationist	2014	49	46	2	3=100
	2007	35	55	4	6=100
Restorationist in the evangelical tradition	2014	50	46	1	3=100
	2007	36	54	4	6=100
Restorationist in the mainline tradition	2014	45	51	3	1=100
	2007	33	56	7	4=100
Congregationalist	2014	28	68	2	2=100
	2007	23	68	3	6=100
Congregationalist in the mainline tradition	2014	26	70	2	2=100
	2007	21	70	3	6=100
Holiness	2014	51	42	3	4=100
	2007	36	52	5	7=100
Holiness in the evangelical tradition	2014	51	42	3	4=100
	2007	36	52	5	7=100
Adventist	2014	37	56	4	4=100
	2007	30	59	6	5=100
Anabaptist	2014	52	37	5	6=100
	2007	n/a	n/a	n/a	n/a

Figures may not add to 100% due to rounding. "N/A" indicates insufficient sample size. See Topline for full question wording.

Views About Environmental Regulation by Protestant Denomination

Which comes closer to your view?

		Stricter environmental laws and regulations cost too many jobs and hurt the economy	Stricter environmental laws and regulations are worth the cost	Neither/both equally	Don't know/refused
		%	%	%	%
African Methodist Episcopal Church	2014	27	66	*	6=100
	2007	33	58	3	6=100
American Baptist Churches USA	2014	41	55	2	2=100
	2007	38	52	2	8=100
Anglican Church	2014	38	51	7	4=100
	2007	29	65	4	3=100
Assemblies of God	2014	46	46	3	5=100
	2007	40	47	5	9=100
Church of God in Christ	2014	36	55	2	6=100
	2007	45	44	5	6=100
Church of God (Cleveland, Tennessee)	2014	51	42	2	5=100
	2007	43	48	1	8=100
Church of the Nazarene	2014	56	40	1	3=100
	2007	40	51	3	6=100
Churches of Christ	2014	50	46	1	3=100
	2007	35	55	3	6=100
Episcopal Church	2014	29	67	2	2=100
	2007	21	73	2	4=100
Evangelical Lutheran Church in America (ELCA)	2014	33	64	2	1=100
	2007	26	67	3	4=100
Independent Baptist (evangelical tradition)	2014	54	42	2	1=100
	2007	40	51	3	6=100
Interdenominational (evangelical tradition)	2014	33	65	2	1=100
	2007	25	68	2	5=100
Interdenominational (mainline tradition)	2014	25	71	3	1=100
	2007	19	77	1	3=100
Lutheran Church-Missouri Synod	2014	46	51	1	2=100
	2007	33	57	5	5=100
National Baptist Convention	2014	29	65	2	3=100
	2007	39	54	2	5=100
Nondenominational charismatic	2014	45	50	3	2=100
	2007	33	61	2	4=100
Nondenominational evangelical	2014	50	44	3	3=100
	2007	38	55	3	4=100
Nondenominational fundamentalist	2014	62	34	2	2=100
	2007	47	47	3	2=100
Presbyterian Church in America	2014	46	49	2	3=100
	2007	34	59	4	3=100
Presbyterian Church (USA)	2014	39	56	2	2=100
	2007	26	69	2	4=100
Seventh-day Adventist	2014	36	57	3	4=100
	2007	31	57	6	6=100
Southern Baptist Convention	2014	50	44	3	3=100
	2007	35	56	3	6=100
United Church of Christ	2014	27	69	2	2=100
	2007	22	69	3	6=100
United Methodist Church	2014	42	53	2	2=100
	2007	29	63	3	4=100

Figures may not add to 100% due to rounding. See Topline for full question wording.

Views About Government Aid to the Poor by Religious Tradition (2014 Only)

Which comes closer to your view?

	Government aid to the poor does more harm than good, by making people too dependent on government assistance	Government aid to the poor does more good than harm, because people can't get out of poverty until their basic needs are met	Neither/both equally	Don't know/refused
	%	%	%	%
Total	44	50	4	2=100
Protestant	49	45	4	2=100
Evangelical tradition	56	38	4	2=100
Mainline tradition	48	46	4	2=100
Historically black Protestant tradition	27	66	4	2=100
Catholic	46	48	4	2=100
Mormon	64	31	3	1=100
Church of Jesus Christ of Latter-day Saints	65	31	3	1=100
Jehovah's Witness	31	60	5	4=100
Orthodox Christian	47	49	3	*=100
Other Christian	39	49	7	5=100
Jewish	29	65	3	3=100
Muslim	30	63	4	3=100
Buddhist	22	73	4	1=100
Hindu	33	58	7	3=100
Other faiths	26	66	4	3=100
Unitarian and other liberal faiths	24	67	5	4=100
New Age	29	66	4	1=100
Unaffiliated	36	58	4	2=100
Atheist	23	74	3	1=100
Agnostic	29	65	3	3=100
Nothing in particular	41	53	4	2=100
Religion not important	39	55	4	2=100
Religion important	42	52	4	2=100

Figures may not add to 100% due to rounding. Those who describe their religion as "nothing in particular" are subdivided into two groups. The "religion not important" group includes those who say (in Q.F2) religion is "not too" or "not at all" important in their lives as well as those who decline to answer the question about religion's importance. The "religion important" category includes those who say religion is "very" or "somewhat" important in their lives. See Topline for full question wording.

Views About Government Aid to the Poor by Protestant Family (2014 Only)

Which comes closer to your view?

	Government aid to the poor does more harm than good, by making people too dependent on government assistance	Government aid to the poor does more good than harm, because people can't get out of poverty until their basic needs are met	Neither/ both equally	Don't know/refused
	%	%	%	%
Baptist	48	46	4	2=100
Baptist in the evangelical tradition	59	35	3	2=100
Baptist in the mainline tradition	44	49	5	2=100
Baptist in the historically black Protestant tradition	25	70	4	2=100
Methodist	50	44	3	2=100
Methodist in the mainline tradition	53	42	3	2=100
Methodist in the historically black Protestant tradition	26	64	5	5=100
Nondenominational	56	38	5	2=100
Nondenominational in the evangelical tradition	59	35	5	2=100
Nondenominational in the mainline tradition	53	41	4	2=100
Nondenominational in the historically black Protestant tradition	21	73	4	2=100
Lutheran	52	42	4	2=100
Lutheran in the evangelical tradition	58	37	4	2=100
Lutheran in the mainline tradition	48	45	5	2=100
Presbyterian	48	47	3	2=100
Presbyterian in the evangelical tradition	57	39	2	2=100
Presbyterian in the mainline tradition	43	51	4	2=100
Pentecostal	46	48	4	2=100
Pentecostal in the evangelical tradition	49	46	3	2=100
Pentecostal in the historically black Protestant tradition	37	57	5	2=100
Episcopalian/Anglican	44	51	4	2=100
Episcopalian/Anglican in the mainline tradition	44	50	4	2=100
Restorationist	47	48	3	2=100
Restorationist in the evangelical tradition	47	47	4	2=100
Restorationist in the mainline tradition	42	54	2	2=100
Congregationalist	41	51	4	4=100
Congregationalist in the mainline tradition	39	56	4	2=100
Holiness	55	37	6	2=100
Holiness in the evangelical tradition	60	33	5	1=100
Adventist	36	58	5	2=100
Anabaptist	70	24	4	2=100

Figures may not add to 100% due to rounding. See Topline for full question wording.

Views About Government Aid to the Poor by Protestant Denomination

Which comes closer to your view?

	Government aid to the poor does more harm than good, by making people too dependent on government assistance	Government aid to the poor does more good than harm, because people can't get out of poverty until their basic needs are met	Neither/ both equally	Don't know/refused
	%	%	%	%
African Methodist Episcopal Church	26	64	7	3=100
American Baptist Churches USA	45	48	5	2=100
Anglican Church	64	33	3	0=100
Assemblies of God	53	42	2	2=100
Church of God in Christ	36	56	5	2=100
Church of God (Cleveland, Tennessee)	51	48	1	1=100
Church of the Nazarene	60	35	4	1=100
Churches of Christ	48	47	3	2=100
Episcopal Church	39	55	4	2=100
Evangelical Lutheran Church in America (ELCA)	47	47	5	1=100
Independent Baptist (evangelical tradition)	58	36	4	2=100
Interdenominational (evangelical tradition)	46	50	4	*=100
Interdenominational (mainline tradition)	46	52	2	0=100
Lutheran Church-Missouri Synod	62	35	2	2=100
National Baptist Convention	25	68	4	3=100
Nondenominational charismatic	63	31	4	1=100
Nondenominational evangelical	63	31	4	1=100
Nondenominational fundamentalist	68	28	4	0=100
Presbyterian Church in America	61	35	3	1=100
Presbyterian Church (USA)	38	56	3	3=100
Seventh-day Adventist	34	59	5	2=100
Southern Baptist Convention	62	33	3	2=100
United Church of Christ	38	56	4	2=100
United Methodist Church	54	41	3	1=100

Figures may not add to 100% due to rounding. See Topline for full question wording.

PEW RESEARCH CENTER
2014 RELIGIOUS LANDSCAPE STUDY (RLS-II)
TOPLINE
June 4-September 30, 2014
N=35,071

Note: figures may not sum to 100, and nested figures may not sum to subtotals indicated, due to rounding. Some questions previously released or held for future release, as indicated below. See questionnaire for additional details on question wording and order.

QUESTIONS Q.A1-Q.A2b HELD FOR FUTURE RELEASE

ASK ALL:

Q.B1 Thinking about changes in our society over the last 50 years, all in all, do you think **[INSERT; RANDOMIZE]** has been a change for the better, a change for the worse, or hasn't this made much difference? How about **[INSERT NEXT ITEM]**? **[READ AS NECESSARY: Has this been a change for the better, a change for the worse, or hasn't this made much difference?]**

a. A growing population of immigrants

	Change for the better	Change for the worse	Hasn't made much difference	Mixed changes (VOL)	Don't know/ Refused (VOL)	Total
Total	26	35	30	4	5	100
Evangelical tradition	17	48	25	4	6	100
Mainline tradition	21	41	29	3	5	100
Historically black Protestant tradition	25	25	42	3	5	100
Catholic	29	33	30	3	5	100
Mormon	23	37	26	8	6	100
Orthodox Christian	42	24	22	3	8	100
Jehovah's Witness	25	30	38	3	5	100
Other Christian	27	34	27	6	6	100
Jewish	41	20	30	5	4	100
Muslim	51	15	27	3	4	100
Buddhist	38	12	38	5	7	100
Hindu	61	10	21	4	4	100
Other faiths	32	27	29	5	7	100
Unaffiliated	33	25	35	3	5	100

ASK ALL:

Q.B1 Thinking about changes in our society over the last 50 years, all in all, do you think **[INSERT; RANDOMIZE]** has been a change for the better, a change for the worse, or hasn't this made much difference? How about **[INSERT NEXT ITEM]**? **[READ AS NECESSARY: Has this been a change for the better, a change for the worse, or hasn't this made much difference?]**

b. More women in the workforce

	Change for the better	Change for the worse	Hasn't made much difference	Mixed changes (VOL)	Don't know/ Refused (VOL)	Total
Total	67	9	20	2	2	100
Evangelical tradition	58	15	22	3	2	100
Mainline tradition	69	8	19	1	2	100
Historically black Protestant tradition	69	6	22	1	2	100
Catholic	69	7	21	1	2	100
Mormon	49	23	21	4	3	100
Orthodox Christian	70	8	17	3	2	100
Jehovah's Witness	52	17	24	2	5	100
Other Christian	71	9	15	4	2	100
Jewish	79	6	11	2	2	100
Muslim	67	7	21	2	2	100
Buddhist	80	6	12	1	1	100
Hindu	83	1	12	2	2	100
Other faiths	73	7	16	2	2	100
Unaffiliated	75	5	17	1	2	100

ASK ALL:

Q.B1 Thinking about changes in our society over the last 50 years, all in all, do you think **[INSERT; RANDOMIZE]** has been a change for the better, a change for the worse, or hasn't this made much difference? How about **[INSERT NEXT ITEM]**? **[READ AS NECESSARY: Has this been a change for the better, a change for the worse, or hasn't this made much difference?]**

c. More people having children without getting married

	Change for the better	Change for the worse	Hasn't made much difference	Mixed changes (VOL)	Don't know/ Refused (VOL)	Total
Total	5	55	35	1	3	100
Evangelical tradition	2	73	21	1	2	100
Mainline tradition	4	58	34	2	3	100
Historically black Protestant tradition	6	55	35	2	3	100
Catholic	6	53	36	2	3	100
Mormon	3	82	12	1	2	100
Orthodox Christian	7	67	21	2	2	100
Jehovah's Witness	6	79	13	1	1	100
Other Christian	3	57	33	2	6	100
Jewish	5	47	42	1	5	100
Muslim	5	60	30	1	4	100
Buddhist	11	33	48	2	6	100
Hindu	6	46	38	2	7	100
Other faiths	8	34	48	4	6	100
Unaffiliated	7	36	51	2	4	100

ASK ALL:

Q.B2 Now I'm going to read you a few pairs of statements. For each pair, tell me whether the FIRST statement or the SECOND statement comes closer to your own views — even if neither is exactly right. The first pair is **[READ AND RANDOMIZE ITEMS, BUT DO NOT ROTATE WITHIN ITEMS]**. Next, **[INSERT NEXT ITEM]**.

- a. 1 - Homosexuality should be accepted by society
OR
2 - Homosexuality should be discouraged by society

		Homosexuality should be accepted by society	Homosexuality should be discouraged by society	Neither/ Both equally (VOL)	Don't know/ Refused (VOL)	Total
Total	2014	62	31	4	3	100
	2007	50	40	5	5	100
Evangelical tradition	2014	36	55	5	4	100
	2007	26	64	5	5	100
Mainline tradition	2014	66	26	5	3	100
	2007	56	34	6	5	100
Historically black Protestant trad.	2014	51	40	6	4	100
	2007	39	46	6	8	100
Catholic	2014	70	23	4	4	100
	2007	58	30	5	7	100
Mormon	2014	36	57	4	3	100
	2007	24	68	5	3	100
Orthodox Christian	2014	62	31	4	4	100
	2007	48	37	7	8	100
Jehovah's Witness	2014	16	76	4	4	100
	2007	12	76	6	5	100
Other Christian	2014	63	30	2	6	100
	2007	69	20	6	5	100
Jewish	2014	81	16	2	1	100
	2007	79	15	3	3	100
Muslim	2014	45	47	5	3	100
	2007	38	49	9	4	100
Buddhist	2014	88	10	1	1	100
	2007	82	12	2	4	100
Hindu	2014	71	22	5	2	100
	2007	48	37	3	11	100
Other Faiths	2014	85	7	4	4	100
	2007	84	8	4	3	100
Unaffiliated	2014	83	12	3	3	100
	2007	71	20	5	5	100

In 2007, the response options read "Homosexuality is a way of life that should be accepted by society" or "Homosexuality is a way of life that should be discouraged by society."

ASK ALL:

Q.B2 Now I'm going to read you a few pairs of statements. For each pair, tell me whether the **FIRST** statement or the **SECOND** statement comes closer to your own views — even if neither is exactly right. The first pair is **[READ AND RANDOMIZE ITEMS, BUT DO NOT ROTATE WITHIN ITEMS]**. Next, **[INSERT NEXT ITEM]**.

- b. 1 - Government aid to the poor does more harm than good, by making people too dependent on government assistance
OR
2 - Government aid to the poor does more good than harm, because people can't get out of poverty until their basic needs are met

	Government aid to the poor does more harm than good, by making people too dependent on government assistance	Government aid to the poor does more good than harm, because people can't get out of poverty until their basic needs are met	Neither/ Both equally (VOL)	Don't know/ Refused (VOL)	Total
Total	44	50	4	2	100
Evangelical tradition	56	38	4	2	100
Mainline tradition	48	46	4	2	100
Historically black Protestant trad.	27	66	4	2	100
Catholic	46	48	4	2	100
Mormon	64	31	3	1	100
Orthodox Christian	47	49	3	*	100
Jehovah's Witness	31	60	5	4	100
Other Christian	39	49	7	5	100
Jewish	29	65	3	3	100
Muslim	30	63	4	3	100
Buddhist	22	73	4	1	100
Hindu	33	58	7	3	100
Other faiths	26	66	4	3	100
Unaffiliated	36	58	4	2	100

ASK ALL:

Q.B2 Now I'm going to read you a few pairs of statements. For each pair, tell me whether the FIRST statement or the SECOND statement comes closer to your own views — even if neither is exactly right. The first pair is **[READ AND RANDOMIZE ITEMS, BUT DO NOT ROTATE WITHIN ITEMS]**. Next, **[INSERT NEXT ITEM]**.

- c. 1 - Stricter environmental laws and regulations cost too many jobs and hurt the economy
OR
2 - Stricter environmental laws and regulations are worth the cost

		Stricter environmental laws and regulations cost too many jobs and hurt the economy	Stricter environmental laws and regulations are worth the cost	Neither/ Both equally (VOL)	Don't know/ Refused (VOL)	Total
Total	2014	38	57	2	3	100
	2007	30	61	3	6	100
Evangelical tradition	2014	48	45	3	4	100
	2007	35	54	4	6	100
Mainline tradition	2014	38	56	3	3	100
	2007	28	64	3	5	100
Historically black Protestant trad.	2014	36	58	2	4	100
	2007	38	52	3	7	100
Catholic	2014	39	55	2	3	100
	2007	32	60	3	6	100
Mormon	2014	53	42	3	2	100
	2007	36	55	4	5	100
Orthodox Christian	2014	32	66	*	2	100
	2007	30	60	5	5	100
Jehovah's Witness	2014	33	54	4	9	100
	2007	24	60	8	8	100
Other Christian	2014	33	62	2	3	100
	2007	22	66	6	5	100
Jewish	2014	25	71	2	2	100
	2007	16	77	2	5	100
Muslim	2014	27	67	3	3	100
	2007	26	69	3	2	100
Buddhist	2014	20	77	1	1	100
	2007	19	75	3	3	100
Hindu	2014	26	69	2	3	100
	2007	24	67	2	6	100
Other faiths	2014	20	72	5	4	100
	2007	17	77	3	4	100
Unaffiliated	2014	27	68	2	3	100
	2007	24	69	3	4	100

ASK ALL:

Q.B2 Now I'm going to read you a few pairs of statements. For each pair, tell me whether the FIRST statement or the SECOND statement comes closer to your own views — even if neither is exactly right. The first pair is **[READ AND RANDOMIZE ITEMS, BUT DO NOT ROTATE WITHIN ITEMS]**. Next, **[INSERT NEXT ITEM]**.

- d. 1 – There are clear and absolute standards for what is right and wrong
OR
2 – Whether something is right or wrong often depends on the situation

	There are clear and absolute standards for what is right and wrong	Whether something is right or wrong often depends on the situation	Neither/ Both equally (VOL)	Don't know/ Refused (VOL)	Total
Total	33	64	1	1	100
Evangelical tradition	50	48	2	1	100
Mainline tradition	32	65	2	1	100
Historically black Protestant tradition	29	68	1	1	100
Catholic	30	67	1	1	100
Mormon	57	41	2	*	100
Orthodox Christian	33	64	1	2	100
Jehovah's Witness	57	39	2	2	100
Other Christian	32	65	2	1	100
Jewish	21	76	2	1	100
Muslim	20	76	1	2	100
Buddhist	21	75	4	0	100
Hindu	20	78	1	1	100
Other faiths	19	79	1	1	100
Unaffiliated	20	78	1	1	100

ASK ALL:

Q.B20 If you had to choose, would you rather have a smaller government providing fewer services, or a bigger government providing more services?

		Smaller government, fewer services	Bigger government, more services	Depends (VOL)	Don't know/ Refused (VOL)	Total
Total	2014	51	42	3	4	100
	2007	43	46	5	6	100
Evangelical tradition	2014	64	30	3	3	100
	2007	48	41	4	7	100
Mainline tradition	2014	59	34	4	4	100
	2007	51	37	5	7	100
Historically black Protestant trad.	2014	23	70	3	4	100
	2007	18	72	5	5	100
Catholic	2014	48	47	3	3	100
	2007	39	51	4	6	100
Mormon	2014	75	22	2	2	100
	2007	56	36	5	4	100
Orthodox Christian	2014	61	38	1	*	100
	2007	42	46	6	7	100
Jehovah's Witness	2014	32	50	4	14	100
	2007	23	47	6	23	100
Other Christian	2014	52	33	4	10	100
	2007	44	42	6	8	100
Jewish	2014	40	53	4	3	100
	2007	40	46	7	7	100
Muslim	2014	23	73	3	2	100
	2007	20	67	7	6	100
Buddhist	2014	40	51	3	6	100
	2007	35	51	7	7	100
Hindu	2014	40	57	4	*	100
	2007	31	59	5	5	100
Other faiths	2014	46	40	7	7	100
	2007	38	46	7	9	100
Unaffiliated	2014	47	46	3	4	100
	2007	41	48	5	6	100

RANDOMIZE Q.B21/Q.B22**ASK ALL:**

Q.B21 Do you think abortion should be [READ IN ORDER TO RANDOM HALF OF SAMPLE, IN REVERSE ORDER TO OTHER HALF OF SAMPLE]?

Legal in all cases
 Legal in most cases
 Illegal in most cases
 Illegal in all cases

		Legal in all cases	Legal in most cases	Illegal in most cases	Illegal in all cases	Don't know/ Refused (VOL)	Total	NET Legal	NET Illegal
Total	2014	20	33	27	16	4	100	53	43
	2007	18	33	27	16	6	100	51	42
Evangelical tradition	2014	10	23	38	25	4	100	33	63
	2007	9	24	36	25	6	100	33	61
Mainline tradition	2014	19	42	26	9	4	100	60	35
	2007	20	42	25	7	7	100	62	32
Historically black Protestant trad.	2014	17	35	22	20	6	100	52	42
	2007	18	29	23	23	8	100	47	45
Catholic	2014	17	31	28	19	5	100	48	47
	2007	16	32	27	18	7	100	48	45
Mormon	2014	7	20	61	10	2	100	27	70
	2007	8	19	61	9	4	100	27	70
Orthodox Christian	2014	17	36	39	7	1	100	53	45
	2007	24	38	20	10	8	100	62	30
Jehovah's Witness	2014	4	14	19	55	7	100	18	75
	2007	5	11	25	52	7	100	16	77
Other Christian	2014	25	38	21	11	5	100	63	32
	2007	33	42	13	6	7	100	74	18
Jewish	2014	40	43	11	4	2	100	83	15
	2007	40	44	9	5	2	100	84	14
Muslim	2014	14	41	23	14	9	100	55	37
	2007	13	35	35	13	4	100	48	48
Buddhist	2014	35	47	14	2	1	100	82	17
	2007	35	46	10	3	6	100	81	13
Hindu	2014	26	43	14	14	3	100	68	29
	2007	23	46	19	5	7	100	69	24
Other faiths	2014	36	41	12	4	6	100	78	16
	2007	36	41	13	4	6	100	77	17
Unaffiliated	2014	34	39	15	8	4	100	73	23
	2007	29	41	16	8	6	100	70	24

RANDOMIZE Q.B21/Q.B22**ASK ALL:**

Q.B22 Do you strongly favor, favor, oppose or strongly oppose allowing gays and lesbians to marry legally?

	Strongly favor	Favor	Oppose	Strongly oppose	Don't know/ Refused (VOL)	Total	NET Favor	NET Oppose
Total	24	29	21	18	8	100	53	39
Evangelical tradition	10	18	29	35	7	100	28	64
Mainline tradition	24	33	21	14	8	100	57	35
Historically black Protestant trad.	15	25	27	25	9	100	40	52
Catholic	20	36	22	13	9	100	57	34
Mormon	9	17	35	33	6	100	26	68
Orthodox Christian	25	29	26	15	5	100	54	41
Jehovah's Witness	6	9	39	37	10	100	14	76
Other Christian	29	26	15	28	2	100	55	43
Jewish	48	29	9	9	5	100	77	18
Muslim	17	25	21	31	6	100	42	52
Buddhist	43	40	4	9	3	100	84	13
Hindu	35	33	12	11	9	100	68	23
Other faiths	59	25	5	4	8	100	84	9
Unaffiliated	44	34	10	6	6	100	78	16

ASK ALL:Q.B30 Which comes closer to your view? **[READ AND RANDOMIZE]**Humans and other living things have evolved over time **[OR]**

Humans and other living things have existed in their present form since the beginning of time

	Humans evolved over time	Humans existed in present form	Don't know/ Refused (VOL)	Total
Total	62	34	4	100
Evangelical tradition	38	57	5	100
Mainline tradition	65	30	5	100
Historically black Protestant tradition	50	45	5	100
Catholic	66	29	5	100
Mormon	42	52	7	100
Orthodox Christian	59	36	5	100
Jehovah's Witness	20	74	5	100
Other Christian	70	26	4	100
Jewish	81	16	3	100
Muslim	53	41	6	100
Buddhist	86	13	1	100
Hindu	80	17	3	100
Other faiths	84	11	5	100
Unaffiliated	82	15	3	100

ASK ALL:Q.B30 Which comes closer to your view? **[READ AND RANDOMIZE]**Humans and other living things have evolved over time **[OR]**

Humans and other living things have existed in their present form since the beginning of time

ASK IF EVOLVED:Q.B30b And do you think that...**[READ OPTIONS AND RANDOMIZE]**?Humans and other living things have evolved due to natural processes such as natural selection,
[OR]

A supreme being guided the evolution of living things for the purpose of creating humans and other life in the form it exists today

	---Humans evolved over time---			Humans existed in present form (in Q.B30)	Don't know/ Refused (VOL) (in Q.B30)	Total
	Due to Natural Processes	Supreme being guided	Don't know/ Refused (VOL)			
Total	33	25	4	34	4	100
Evangelical tradition	11	25	2	57	5	100
Mainline tradition	28	31	5	30	5	100
Historically black Protestant tradition	16	31	3	45	5	100
Catholic	31	31	4	29	5	100
Mormon	11	29	2	52	7	100
Orthodox Christian	29	25	5	36	5	100
Jehovah's Witness	6	15	0	74	5	100
Other Christian	34	31	6	26	4	100
Jewish	58	18	5	16	3	100
Muslim	25	25	3	41	6	100
Buddhist	67	13	6	13	1	100
Hindu	62	14	3	17	3	100
Other faiths	59	18	7	11	5	100
Unaffiliated	63	14	4	15	3	100
Based on total.						

ASK ALL:

Q.B31 When it comes to questions of right and wrong, which of the following do you look to most for guidance? Would you say **[READ AND RANDOMIZE]**?

Religious teachings and beliefs

Philosophy and reason

Practical experience and common sense (or)

Scientific information

		Religious teachings and beliefs	Philosophy and reason	Practical experience and common sense	Scientific information	Don't know/ Refused (VOL)	Total
Total	2014	33	11	45	9	3	100
	2007	29	9	52	5	4	100
Evangelical tradition	2014	60	5	30	3	2	100
	2007	52	4	39	2	3	100
Mainline tradition	2014	29	10	51	6	3	100
	2007	24	9	59	4	4	100
Historically black Protestant trad.	2014	47	6	41	4	2	100
	2007	43	4	47	3	3	100
Catholic	2014	30	10	48	10	2	100
	2007	22	10	57	7	5	100
Mormon	2014	64	4	25	4	3	100
	2007	58	4	33	2	3	100
Orthodox Christian	2014	27	14	48	8	3	100
	2007	25	11	52	8	5	100
Jehovah's Witness	2014	78	1	14	3	4	100
	2007	73	3	19	1	4	100
Other Christian	2014	29	15	44	8	4	100
	2007	19	25	42	7	6	100
Jewish	2014	17	17	50	14	3	100
	2007	10	15	60	9	5	100
Muslim	2014	37	9	36	13	4	100
	2007	33	10	41	14	2	100
Buddhist	2014	8	28	44	16	5	100
	2007	4	27	51	12	5	100
Hindu	2014	6	19	50	24	1	100
	2007	9	15	55	18	4	100
Other faiths	2014	9	22	52	13	4	100
	2007	5	25	58	8	4	100
Unaffiliated	2014	7	18	57	17	2	100
	2007	6	16	66	10	3	100

QUESTIONS QE1-QE3v AND DEMOGRAPHIC QUESTIONS RELEASED WITH FIRST REPORT ON LANDSCAPE STUDY'S FINDINGS, AVAILABLE [HERE](#)

ASK ALL:

ATTEND Aside from weddings and funerals, how often do you attend religious services... more than once a week, once a week, once or twice a month, a few times a year, seldom, or never?

		More than once a week	Once a week	Once or twice a month	A few times a year	Seldom	Never	Don't know/ Refused (VOL)	Total
Total	2014	14	22	14	19	17	13	1	100
	2007	15	24	15	18	16	11	1	100
Evangelical tradition	2014	27	30	16	14	9	3	1	100
	2007	30	28	14	14	9	4	1	100
Mainline tradition	2014	9	24	19	23	17	7	1	100
	2007	8	26	19	23	16	7	1	100
Historically black Protestant trad.	2014	26	28	20	17	7	2	1	100
	2007	30	29	16	13	9	3	1	100
Catholic	2014	9	30	18	23	14	6	1	100
	2007	9	33	19	20	13	6	*	100
Mormon	2014	27	50	9	5	5	4	1	100
	2007	31	44	9	7	4	3	0	100
Orthodox Christian	2014	7	24	22	31	14	1	0	100
	2007	8	26	21	28	12	4	1	100
Jehovah's Witness	2014	73	12	3	8	3	1	1	100
	2007	71	11	3	7	5	2	*	100
Other Christian	2014	15	21	17	16	19	9	3	100
	2007	8	19	21	19	14	17	1	100
Jewish	2014	9	10	15	34	20	11	*	100
	2007	6	10	16	37	19	12	1	100
Muslim	2014	23	23	10	21	12	11	1	100
	2007	19	28	15	12	11	15	0	100
Buddhist	2014	6	13	12	38	21	11	*	100
	2007	8	9	15	29	22	16	1	100
Hindu	2014	6	13	26	34	16	5	1	100
	2007	10	14	23	34	11	8	*	100
Other faiths	2014	7	9	13	18	25	28	1	100
	2007	6	8	14	21	24	27	1	100
Unaffiliated	2014	2	3	5	19	32	39	*	100
	2007	2	3	5	17	35	37	*	100

ASK ALL:

ATTEND Aside from weddings and funerals, how often do you attend religious services... more than once a week, once a week, once or twice a month, a few times a year, seldom, or never?

		NET Weekly or more	NET Monthly/ yearly	NET Seldom/ Never	Don't know/ Refused (VOL)	Total
Total	2014	36	33	30	1	100
	2007	39	33	27	1	100
Evangelical tradition	2014	58	30	12	1	100
	2007	58	28	13	1	100
Mainline tradition	2014	33	43	24	1	100
	2007	35	42	23	1	100
Historically black Protestant tradition	2014	53	36	10	1	100
	2007	59	29	11	1	100
Catholic	2014	39	40	20	1	100
	2007	41	39	19	*	100
Mormon	2014	77	14	9	1	100
	2007	76	16	8	0	100
Orthodox Christian	2014	31	54	15	0	100
	2007	34	49	17	1	100
Jehovah's Witness	2014	85	11	3	1	100
	2007	82	10	8	*	100
Other Christian	2014	36	33	28	3	100
	2007	27	40	31	1	100
Jewish	2014	19	49	31	*	100
	2007	16	53	31	1	100
Muslim	2014	45	31	22	1	100
	2007	47	26	27	0	100
Buddhist	2014	18	50	31	*	100
	2007	17	44	38	1	100
Hindu	2014	18	60	21	1	100
	2007	23	57	19	*	100
Other faiths	2014	16	31	52	1	100
	2007	14	34	51	1	100
Unaffiliated	2014	4	24	72	*	100
	2007	5	22	72	*	100

ASK ALL:

Q.F2 How important is religion in your life – very important, somewhat important, not too important, or not at all important?

		Very important	Somewhat important	Not too important	Not at all important	Don't know/Refused (VOL)	Total
Total	2014	53	24	11	11	1	100
	2007	56	26	9	7	1	100
Evangelical tradition	2014	79	17	2	1	1	100
	2007	79	17	2	1	1	100
Mainline tradition	2014	53	34	10	2	1	100
	2007	52	35	9	3	1	100
Historically black Protestant trad.	2014	85	12	1	1	*	100
	2007	85	13	1	1	*	100
Catholic	2014	58	32	8	2	*	100
	2007	56	34	7	2	1	100
Mormon	2014	84	12	3	1	0	100
	2007	83	13	3	1	0	100
Orthodox Christian	2014	52	33	12	3	*	100
	2007	56	31	9	4	0	100
Jehovah's Witness	2014	90	8	*	*	1	100
	2007	86	10	2	*	1	100
Other Christian	2014	56	21	15	5	3	100
	2007	60	22	11	6	1	100
Jewish	2014	35	36	20	9	*	100
	2007	31	41	18	9	1	100
Muslim	2014	64	24	8	2	1	100
	2007	67	23	6	4	0	100
Buddhist	2014	33	39	15	10	2	100
	2007	35	38	18	6	2	100
Hindu	2014	26	53	15	6	*	100
	2007	45	40	12	3	1	100
Other faiths	2014	28	29	20	22	2	100
	2007	39	30	12	16	3	100
Unaffiliated	2014	13	21	26	39	1	100
	2007	16	25	25	33	2	100

ASK ALL:

Q.F5 Are you personally a member of a local **[IF JEWISH, INSERT: synagogue; IF MUSLIM, INSERT: mosque; IF BUDDHIST OR HINDU, INSERT: temple; FOR ALL OTHERS, INSERT: church]** or other house of worship, or not?

	Yes	No	Don't know/ Refused (VOL)	Total
Total	49	50	*	100
Evangelical tradition	69	31	*	100
Mainline tradition	57	43	*	100
Historically black Protestant tradition	72	27	*	100
Catholic	59	40	*	100
Mormon	88	11	*	100
Orthodox Christian	56	44	*	100
Jehovah's Witness	77	22	2	100
Other Christian	47	53	0	100
Jewish	53	46	1	100
Muslim	34	66	0	100
Buddhist	20	80	0	100
Hindu	21	78	1	100
Other faiths	19	81	*	100
Unaffiliated	8	91	*	100

Now we have some questions about people's religious beliefs. First...

ASK ALL:

Q.G1 Do you believe in God or a universal spirit?

		Yes, believe in God	No, do not believe in God	Other (VOL)	Don't know/ Refused (VOL)	Total
Total	2014	89	9	1	2	100
	2007	92	5	1	2	100
Evangelical tradition	2014	99	*	*	*	100
	2007	99	*	1	*	100
Mainline tradition	2014	97	2	*	1	100
	2007	97	1	*	1	100
Historically black Protestant tradition	2014	99	*	*	*	100
	2007	99	*	1	*	100
Catholic	2014	98	2	*	1	100
	2007	97	1	1	1	100
Mormon	2014	99	*	*	*	100
	2007	100	*	*	*	100
Orthodox Christian	2014	96	3	*	*	100
	2007	95	4	*	1	100
Jehovah's Witness	2014	99	*	1	0	100
	2007	98	*	1	1	100
Other Christian	2014	95	2	2	1	100
	2007	97	1	1	1	100
Jewish	2014	79	17	2	3	100
	2007	83	10	2	5	100
Muslim	2014	99	1	0	*	100
	2007	92	5	1	1	100
Buddhist	2014	69	27	2	2	100
	2007	75	19	3	3	100
Hindu	2014	88	10	*	2	100
	2007	92	5	1	1	100
Other faiths	2014	76	18	3	3	100
	2007	82	9	5	3	100
Unaffiliated	2014	61	33	2	4	100
	2007	70	22	3	6	100

ASK ALL:

Q.G1 Do you believe in God or a universal spirit?

ASK IF BELIEVE IN GOD/UNIVERSAL SPIRIT:

Q.G1b How certain are you about this belief? Are you absolutely certain, fairly certain, not too certain, or not at all certain?

		-Yes, believe in God or a universal spirit--					No, do not believe in God (in Q.G1)	Other/ DK/ Ref (VOL) (in Q.G1)	Total
		Abso- lutely Certain	Fairly Certain	Not too Certain	Not at all Certain	DK/Ref on Q.G1b			
Total	2014	63	20	4	1	1	9	2	100
	2007	71	17	3	1	1	5	3	100
Evangelical tradition	2014	88	10	1	*	*	*	*	100
	2007	90	8	1	*	*	*	1	100
Mainline tradition	2014	66	25	3	1	1	2	1	100
	2007	73	21	2	1	1	1	2	100
Historically black Protestant trad.	2014	89	9	1	*	1	*	*	100
	2007	90	7	*	*	1	*	1	100
Catholic	2014	64	27	4	1	1	2	1	100
	2007	72	21	3	*	1	1	2	100
Mormon	2014	86	11	2	*	*	*	1	100
	2007	90	8	1	0	0	*	*	100
Orthodox Christian	2014	61	29	6	1	0	3	1	100
	2007	71	19	4	*	1	4	1	100
Jehovah's Witness	2014	90	8	1	0	0	*	1	100
	2007	93	4	0	1	0	*	2	100
Other Christian	2014	74	16	4	*	*	2	3	100
	2007	82	11	2	*	1	1	2	100
Jewish	2014	37	27	10	4	1	17	4	100
	2007	41	31	8	2	1	10	7	100
Muslim	2014	84	12	3	*	*	1	*	100
	2007	82	9	0	0	1	5	2	100
Buddhist	2014	29	29	7	3	1	27	4	100
	2007	39	28	3	4	1	19	6	100
Hindu	2014	41	34	10	3	1	10	2	100
	2007	57	26	4	3	2	5	3	100
Other faiths	2014	42	25	4	3	2	18	6	100
	2007	53	23	4	1	0	9	9	100
Unaffiliated	2014	27	22	8	4	1	33	6	100
	2007	36	24	7	2	1	22	8	100
Based on total.									

ASK ALL:

Q.G1 Do you believe in God or a universal spirit?

ASK IF BELIEVE IN GOD/UNIVERSAL SPIRIT:

Q.G1c Which comes closest to your view of God? God is a person with whom people can have a relationship or God is an impersonal force?

		--Yes, believe in God or a universal spirit--				No, do not believe in God (in Q.G1)	Other/ DK/Ref (VOL) (in Q.G1)	Total
		God is a person	Imper-sonal force	Other/ Both/ Neither (VOL)	DK/ Ref (VOL)			
Total	2014	57	26	4	2	9	2	100
	2007	60	25	4	3	5	3	100
Evangelical tradition	2014	80	14	4	2	*	*	100
	2007	79	13	4	3	*	1	100
Mainline tradition	2014	63	27	4	3	2	1	100
	2007	62	26	4	4	1	2	100
Historically black Protestant trad.	2014	70	22	6	2	*	*	100
	2007	71	19	5	3	*	1	100
Catholic	2014	61	30	3	3	2	1	100
	2007	60	29	4	4	1	2	100
Mormon	2014	89	8	1	1	*	1	100
	2007	91	6	1	1	*	*	100
Orthodox Christian	2014	61	31	3	2	3	1	100
	2007	49	34	6	6	4	1	100
Jehovah's Witness	2014	77	15	6	2	*	1	100
	2007	82	11	4	1	*	2	100
Other Christian	2014	45	35	10	5	2	3	100
	2007	50	34	11	2	1	2	100
Jewish	2014	25	45	6	3	17	4	100
	2007	25	50	4	4	10	7	100
Muslim	2014	32	53	7	7	1	*	100
	2007	41	42	7	3	5	2	100
Buddhist	2014	23	42	3	1	27	4	100
	2007	20	45	7	3	19	6	100
Hindu	2014	32	49	6	1	10	2	100
	2007	31	53	5	2	5	3	100
Other faiths	2014	23	37	9	6	18	6	100
	2007	29	41	9	3	9	9	100
Unaffiliated	2014	25	31	2	2	33	6	100
	2007	28	35	3	3	22	8	100
Based on total								

ASK IF BUDDHIST (N=264):

Q.G3 Do you believe in reincarnation, that people will be reborn in this world again and again?

	All Buddhists
Yes	67
No	25
Don't know/Refused (VOL)	6
Undesignated¹	1
Total	100

¹ For some questions asked of a subset of eligible respondents and filtered on previous questions subject to backcoding, the term “undesignated” is used to denote those respondents who did not receive the question even though they should have received it.

ASK ALL:

Q.G5 Do you think there is a heaven, where people who have led good lives are eternally rewarded?

		Yes	No	Other (VOL)	Don't know/ Refused (VOL)	Total
Total	2014	72	21	2	5	100
	2007	74	17	3	6	100
Evangelical tradition	2014	88	5	4	3	100
	2007	86	6	5	2	100
Mainline tradition	2014	80	12	2	6	100
	2007	77	12	3	7	100
Historically black Protestant tradition	2014	93	4	1	2	100
	2007	91	3	3	4	100
Catholic	2014	85	10	1	4	100
	2007	82	10	2	6	100
Mormon	2014	95	2	1	2	100
	2007	95	3	1	1	100
Orthodox Christian	2014	81	10	2	6	100
	2007	74	17	4	6	100
Jehovah's Witness	2014	50	38	7	5	100
	2007	46	42	8	4	100
Other Christian	2014	51	31	10	8	100
	2007	49	36	7	8	100
Jewish	2014	40	49	2	8	100
	2007	38	48	2	12	100
Muslim	2014	89	7	1	3	100
	2007	85	11	3	2	100
Buddhist	2014	47	46	2	4	100
	2007	36	54	3	7	100
Hindu	2014	48	42	2	7	100
	2007	51	35	3	10	100
Other faiths	2014	33	54	4	9	100
	2007	32	55	5	8	100
Unaffiliated	2014	37	53	2	8	100
	2007	41	46	3	10	100

ASK ALL:

Q.G6 Do you think there is a hell, where people who have led bad lives and die without being sorry are eternally punished?

		Yes	No	Other (VOL)	Don't know/ Refused (VOL)	Total
Total	2014	58	34	2	6	100
	2007	59	30	3	8	100
Evangelical tradition	2014	82	11	3	4	100
	2007	82	10	4	4	100
Mainline tradition	2014	60	29	2	9	100
	2007	56	30	3	11	100
Historically black Protestant tradition	2014	82	12	2	5	100
	2007	82	10	2	6	100
Catholic	2014	63	29	2	6	100
	2007	60	27	3	10	100
Mormon	2014	62	30	4	4	100
	2007	59	28	8	5	100
Orthodox Christian	2014	59	31	4	7	100
	2007	56	28	4	12	100
Jehovah's Witness	2014	7	89	2	2	100
	2007	9	88	2	1	100
Other Christian	2014	34	52	7	7	100
	2007	21	74	1	5	100
Jewish	2014	22	70	1	6	100
	2007	22	69	1	8	100
Muslim	2014	76	18	2	4	100
	2007	80	11	6	3	100
Buddhist	2014	32	63	2	3	100
	2007	26	65	2	7	100
Hindu	2014	28	62	4	7	100
	2007	35	50	4	12	100
Other faiths	2014	20	73	3	5	100
	2007	16	76	5	4	100
Unaffiliated	2014	27	65	1	7	100
	2007	30	58	2	9	100

ASK ALL:Q.G7 Which comes closest to your view? **[READ, IN ORDER]**

[Holy book: If Christian or no religion insert “the Bible”; If Jewish, insert “the Torah”; If Muslim insert, “the Koran”; If other non-Christian affiliations, insert “the Holy Scripture”; IF DK/REF IN RELIGION, insert "the Bible"]

[Holy book] is the word of God, OR

[Holy book] is a book written by men and is not the word of God.

		Word of God	Book written by men, not the word of God (in Q.G7)	Other/ DK/Ref (VOL)	Total
Total	2014	60	33	7	100
	2007	63	28	9	100
Evangelical tradition	2014	88	8	4	100
	2007	88	7	5	100
Mainline tradition	2014	62	28	9	100
	2007	61	28	11	100
Historically black Protestant tradition	2014	85	9	6	100
	2007	84	9	8	100
Catholic	2014	64	28	8	100
	2007	62	27	11	100
Mormon	2014	91	6	3	100
	2007	91	4	4	100
Orthodox Christian	2014	63	27	10	100
	2007	59	29	12	100
Jehovah’s Witness	2014	94	2	4	100
	2007	92	1	7	100
Other Christian	2014	43	44	13	100
	2007	35	44	20	100
Jewish	2014	37	55	8	100
	2007	38	53	10	100
Muslim	2014	83	12	5	100
	2007	80	10	10	100
Buddhist	2014	15	73	12	100
	2007	18	67	16	100
Hindu	2014	29	60	12	100
	2007	37	47	16	100
Other faiths	2014	9	78	13	100
	2007	12	74	14	100
Unaffiliated	2014	21	72	7	100
	2007	25	64	10	100

ASK ALL:Q.G7 Which comes closest to your view? **[READ, IN ORDER]**

[Holy book: If Christian or no religion insert “the Bible”; If Jewish, insert “the Torah”; If Muslim insert, “the Koran”; If other non-Christian affiliations, insert “the Holy Scripture”; IF DK/REF IN RELIGION, insert “the Bible”]

ASK IF BELIEVE HOLY BOOK IS WORD OF GOD:Q.G7b And would you say that **[READ, IN ORDER]**?

[Holy book] is to be taken literally, word for word, OR
Not everything in **[Holy book]** should be taken literally, word for word.

		[Holy book] is the word of God			Book written by men, not the word of God (in Q.G7)	Other/ DK/Ref (VOL) (in Q.G7)	Total
		Word of God, taken literally word for word	Word of God, not taken literally	Other/ Don’t know/ Refused (VOL)			
Total	2014	31	27	3	33	7	100
	2007	33	27	3	28	9	100
Evangelical tradition	2014	55	29	4	8	4	100
	2007	59	25	5	7	5	100
Mainline tradition	2014	24	35	3	28	9	100
	2007	22	35	4	28	11	100
Historically black Protestant tradition	2014	59	23	3	9	6	100
	2007	62	18	4	9	8	100
Catholic	2014	26	36	3	28	8	100
	2007	23	36	3	27	11	100
Mormon	2014	33	53	5	6	3	100
	2007	35	50	7	4	4	100
Orthodox Christian	2014	22	39	2	27	10	100
	2007	26	29	4	29	12	100
Jehovah’s Witness	2014	47	40	7	2	4	100
	2007	48	40	5	1	7	100
Other Christian	2014	16	21	6	44	13	100
	2007	5	26	4	44	20	100
Jewish	2014	11	24	2	55	8	100
	2007	10	25	2	53	10	100
Muslim	2014	42	31	10	12	5	100
	2007	41	31	8	10	10	100
Buddhist	2014	5	9	1	73	12	100
	2007	8	9	1	67	16	100
Hindu	2014	12	16	*	60	12	100
	2007	12	21	4	47	16	100
Other faiths	2014	3	6	*	78	13	100
	2007	5	6	1	74	14	100
Unaffiliated	2014	10	11	1	72	7	100
	2007	11	13	1	64	10	100

Based on total.

ASK IF R HAS A RELIGIOUS AFFILIATION:

Q.H1 Which of these two statements comes closer to your own views even if neither is exactly right?
[READ IN ORDER]

My religion is the one, true faith leading to eternal life,

[OR]

Many religions can lead to eternal life

		My religion is the one, true faith leading to eternal life	Many religions can lead to eternal life	Neither/ Both equally (VOL)	Don't know/ Refused (VOL)	Total	Sample size
Total Affiliated	2014	27	67	3	3	100	27,292
	2007	24	70	3	4	100	30,236
Evangelical tradition	2014	41	52	3	3	100	8,593
	2007	36	57	3	5	100	9,472
Mainline tradition	2014	15	80	2	3	100	6,083
	2007	12	83	2	4	100	7,470
Historically black Protestant tradition	2014	38	57	3	3	100	1,916
	2007	34	59	3	4	100	1,995
Catholic	2014	17	79	2	2	100	7,202
	2007	16	79	2	3	100	8,054
Mormon	2014	57	40	2	1	100	664
	2007	57	39	3	1	100	581
Orthodox Christian	2014	26	68	2	4	100	186
	2007	20	72	3	6	100	363
Jehovah's Witness	2014	83	8	6	3	100	245
	2007	80	16	*	3	100	215
Other Christian	2014	20	68	8	4	100	159
	2007	8	83	4	5	100	129
Jewish	2014	8	79	9	4	100	847
	2007	5	82	7	5	100	682
Muslim	2014	27	65	3	5	100	237
	2007	33	56	2	9	100	116
Buddhist	2014	4	83	10	3	100	264
	2007	5	86	5	4	100	411
Hindu	2014	3	96	1	*	100	199
	2007	5	89	2	5	100	257
Other faiths	2014	4	85	9	2	100	605
	2007	3	85	9	2	100	449

ASK IF R HAS A RELIGIOUS AFFILIATION:

Q.H1 Which of these two statements comes closer to your own views even if neither is exactly right?
[READ IN ORDER]

My religion is the one, true faith leading to eternal life,

[OR]

Many religions can lead to eternal life

ASK IF CHRISTIAN AND SAY “MANY RELIGIONS”:

Q.H2 And do you think it’s only Christian religions that can lead to eternal life, or can some non-Christian religions also lead to eternal life?

	Many religions can lead to eternal life				My religion is the one true faith (in Q.H1)	Neither/Both equally (VOL) (in Q.H1)	DK/Ref (VOL) (in Q.H1)	Total	Sample size
	Only Christian religions can lead to eternal life	Some non-Christian religions can lead to eternal life	Undesignated	DK/Ref (VOL)					
Total Christian	12	50	*	4	29	3	3	100	25,048
Evangelical tradition	17	31	*	3	41	3	3	100	8,593
Mainline tradition	10	65	*	5	15	2	3	100	6,083
Historically black Protestant trad.	15	38	*	3	38	3	3	100	1,916
Catholic	8	68	0	3	17	2	2	100	7,202
Mormon	6	31	*	2	57	2	1	100	664
Orthodox Christian	6	59	0	2	26	2	4	100	186
Jehovah’s Witness	2	5	0	1	83	6	3	100	245
Other Christian	2	42	21	3	20	8	4	100	159

ASK IF HAS A RELIGIOUS AFFILIATION:

Q.H4 Thinking about your religion, which of the following statements comes CLOSEST to your view?
My church or denomination should **[READ IN ORDER]**

Preserve its traditional beliefs and practices OR

Adjust traditional beliefs and practices in light of new circumstances OR

Adopt modern beliefs and practices

		Preserve its traditional beliefs and practices	Adjust traditional beliefs and practices in light of new circumstances	Adopt modern beliefs and practices	Other (VOL)	DK/ Ref (VOL)	Total	Sample size
Total Affiliated	2014	46	34	14	2	5	100	27,292
	2007	44	35	12	1	7	100	30,236
Evangelical tradition	2014	61	25	8	2	4	100	8,593
	2007	59	25	7	2	7	100	9,472
Mainline tradition	2014	36	43	15	1	5	100	6,083
	2007	34	42	14	1	8	100	7,470
Historically black Protestant trad.	2014	53	25	13	2	6	100	1,916
	2007	48	28	12	2	10	100	1,995
Catholic	2014	37	40	18	1	4	100	7,202
	2007	36	42	15	1	7	100	8,054
Mormon	2014	70	23	3	2	2	100	664
	2007	68	23	3	3	3	100	581
Orthodox Christian	2014	50	34	13	1	1	100	186
	2007	49	31	10	1	9	100	363
Jehovah's Witness	2014	60	22	5	6	7	100	245
	2007	61	21	3	4	11	100	215
Other Christian	2014	40	37	13	4	5	100	159
	2007	29	45	15	3	9	100	129
Jewish	2014	25	48	20	2	4	100	847
	2007	26	46	19	1	7	100	682
Muslim	2014	33	33	25	2	7	100	237
	2007	39	30	21	1	9	100	116
Buddhist	2014	19	47	26	6	2	100	264
	2007	18	51	20	2	9	100	411
Hindu	2014	15	49	31	1	3	100	199
	2007	16	47	23	2	12	100	257
Other faiths	2014	12	43	30	5	10	100	605
	2007	22	40	22	5	11	100	449

ASK ALL:

On another subject...

Q.I1 People practice their religion in different ways. Outside of attending religious services, do you pray several times a day, once a day, a few times a week, once a week, a few times a month, seldom, or never?

		Several times a day	Once a day	A few times a week	Once a week	A few times a month	Seldom	Never	DK/ Ref (VOL)	Total
Total	2014	38	17	13	2	6	12	11	1	100
	2007	38	20	14	3	6	11	7	2	100
Evangelical tradition	2014	60	19	12	2	3	3	1	1	100
	2007	57	21	12	2	3	4	1	1	100
Mainline tradition	2014	33	21	19	4	7	12	2	1	100
	2007	30	23	20	3	7	12	3	2	100
Historically black Protestant trad.	2014	63	18	10	1	3	3	1	1	100
	2007	61	19	10	2	2	3	1	2	100
Catholic	2014	34	25	16	4	7	10	3	1	100
	2007	31	27	17	4	7	10	3	1	100
Mormon	2014	70	15	7	1	3	4	1	*	100
	2007	66	16	8	1	3	5	*	*	100
Orthodox Christian	2014	39	17	17	2	8	8	6	2	100
	2007	33	27	14	3	5	12	4	2	100
Jehovah's Witness	2014	78	13	6	1	2	0	1	1	100
	2007	78	11	5	1	2	1	*	1	100
Other Christian	2014	56	15	13	3	4	6	1	4	100
	2007	58	13	16	0	2	7	3	2	100
Jewish	2014	19	10	13	3	8	28	18	1	100
	2007	13	13	14	4	8	27	17	3	100
Muslim	2014	63	6	8	1	7	10	3	1	100
	2007	65	6	8	4	1	9	7	1	100
Buddhist	2014	23	20	15	1	10	16	13	1	100
	2007	25	20	11	2	9	15	16	1	100
Hindu	2014	17	34	11	4	12	16	6	1	100
	2007	25	37	10	4	5	12	5	2	100
Other faiths	2014	23	13	13	2	9	19	19	1	100
	2007	29	13	12	4	8	15	17	3	100
Unaffiliated	2014	11	8	9	2	7	24	39	1	100
	2007	13	9	11	2	7	24	32	2	100

ASK ALL:

On another subject...

Q.11 People practice their religion in different ways. Outside of attending religious services, do you pray several times a day, once a day, a few times a week, once a week, a few times a month, seldom, or never?

		NET Daily or more	NET Weekly/ monthly	NET Seldom/ never	Don't know/ Refused (VOL)	Total
Total	2014	55	21	23	1	100
	2007	58	22	18	2	100
Evangelical tradition	2014	79	17	4	1	100
	2007	78	17	4	1	100
Mainline tradition	2014	54	30	15	1	100
	2007	53	30	14	2	100
Historically black Protestant tradition	2014	80	15	4	1	100
	2007	80	14	4	2	100
Catholic	2014	59	27	13	1	100
	2007	58	28	13	1	100
Mormon	2014	85	10	5	*	100
	2007	82	13	5	*	100
Orthodox Christian	2014	57	26	15	2	100
	2007	60	22	16	2	100
Jehovah's Witness	2014	90	8	1	1	100
	2007	89	8	2	1	100
Other Christian	2014	70	20	6	4	100
	2007	71	18	9	2	100
Jewish	2014	29	24	45	1	100
	2007	26	27	44	3	100
Muslim	2014	69	16	13	1	100
	2007	71	12	16	1	100
Buddhist	2014	43	26	29	1	100
	2007	45	23	30	1	100
Hindu	2014	51	27	22	1	100
	2007	62	19	17	2	100
Other faiths	2014	36	24	38	1	100
	2007	42	23	33	3	100
Unaffiliated	2014	20	17	62	1	100
	2007	22	20	56	2	100

ASK ALL:

Q.12 Please tell me how often you do each of the following. First, how often do you **[INSERT ITEM; INSERT ITEM a FIRST, FOLLOWED BY b; THEN RANDOMIZE]** - would you say at least once a week, once or twice a month, several times a year, seldom, or never? And how often do you **[INSERT NEXT ITEM]**? **[READ AS NECESSARY: at least once a week, once or twice a month, several times a year, seldom, or never?]**

ASK ALL:

a. participate in prayer groups, Scripture study groups or religious education programs

		At least once a week	Once or twice a month	Several times a year	Seldom	Never	Don't know/ Refused (VOL)	Total
Total	2014	24	9	8	18	40	1	100
	2007	23	9	8	16	43	1	100
Evangelical tradition	2014	44	13	9	17	17	1	100
	2007	41	12	8	15	23	1	100
Mainline tradition	2014	19	10	9	24	37	1	100
	2007	16	9	9	19	45	1	100
Historically black Protestant tradition	2014	44	14	9	15	17	1	100
	2007	44	13	8	14	20	1	100
Catholic	2014	17	9	10	22	41	1	100
	2007	13	7	9	19	52	1	100
Mormon	2014	71	7	3	9	10	*	100
	2007	64	9	4	10	12	*	100
Orthodox Christian	2014	18	10	17	14	40	*	100
	2007	10	11	10	20	48	1	100
Jehovah's Witness	2014	85	3	3	3	4	2	100
	2007	82	3	2	4	8	2	100
Other Christian	2014	28	12	10	21	28	1	100
	2007	18	7	12	21	39	1	100
Jewish	2014	16	9	11	21	41	1	100
	2007	11	7	11	20	49	2	100
Muslim	2014	35	10	14	15	25	1	100
	2007	29	11	9	11	40	1	100
Buddhist	2014	14	13	14	22	36	1	100
	2007	12	10	12	19	47	1	100
Hindu	2014	9	13	21	24	33	*	100
	2007	14	15	16	18	35	2	100
Other faiths	2014	10	6	6	19	58	1	100
	2007	10	6	9	13	61	1	100
Unaffiliated	2014	5	3	4	14	74	*	100
	2007	5	3	3	13	75	1	100

ASK ALL:

Q.12 Please tell me how often you do each of the following. First, how often do you **[INSERT ITEM; INSERT ITEM a FIRST, FOLLOWED BY b; THEN RANDOMIZE]** - would you say at least once a week, once or twice a month, several times a year, seldom, or never? And how often do you **[INSERT NEXT ITEM]**? **[READ AS NECESSARY: at least once a week, once or twice a month, several times a year, seldom, or never?]**

ASK ALL:

b. read scripture outside of religious services

		At least once a week	Once or twice a month	Several times a year	Seldom	Never	Don't know/ Refused (VOL)	Total
Total	2014	35	10	8	18	28	1	100
	2007	35	10	8	17	28	1	100
Evangelical tradition	2014	63	12	7	11	7	1	100
	2007	60	11	7	12	9	1	100
Mainline tradition	2014	30	13	12	21	23	1	100
	2007	27	12	11	22	27	2	100
Historically black Protestant tradition	2014	61	13	8	11	7	1	100
	2007	60	13	6	12	8	1	100
Catholic	2014	25	11	10	23	29	1	100
	2007	21	11	10	21	36	1	100
Mormon	2014	77	7	3	7	6	1	100
	2007	76	7	4	7	6	*	100
Orthodox Christian	2014	29	13	13	20	24	*	100
	2007	22	11	10	23	32	2	100
Jehovah's Witness	2014	88	2	3	3	1	2	100
	2007	83	4	3	5	5	0	100
Other Christian	2014	38	11	12	19	18	2	100
	2007	40	12	6	16	25	1	100
Jewish	2014	17	8	9	19	46	1	100
	2007	14	6	8	20	50	2	100
Muslim	2014	46	13	11	12	16	2	100
	2007	43	13	13	14	16	1	100
Buddhist	2014	28	9	9	19	34	1	100
	2007	28	11	9	14	36	2	100
Hindu	2014	10	11	18	26	33	1	100
	2007	23	12	13	21	30	2	100
Other faiths	2014	16	5	9	21	47	1	100
	2007	17	6	8	19	48	1	100
Unaffiliated	2014	9	6	6	21	58	*	100
	2007	9	6	6	19	58	1	100

ASK ALL:

Q.12 Please tell me how often you do each of the following. First, how often do you **[INSERT ITEM; INSERT ITEM a FIRST, FOLLOWED BY b; THEN RANDOMIZE]** - would you say at least once a week, once or twice a month, several times a year, seldom, or never? And how often do you **[INSERT NEXT ITEM]**? **[READ AS NECESSARY: at least once a week, once or twice a month, several times a year, seldom, or never?]**

ASK ALL:

c. meditate

		At least once a week	Once or twice a month	Several times a year	Seldom	Never	Don't know/ Refused (VOL)	Total
Total	2014	40	8	4	12	33	2	100
	2007	39	7	4	12	35	2	100
Evangelical tradition	2014	49	7	3	10	30	2	100
	2007	46	6	3	9	32	3	100
Mainline tradition	2014	36	10	5	13	35	2	100
	2007	35	7	5	14	37	3	100
Historically black Protestant tradition	2014	55	8	4	9	22	2	100
	2007	55	6	3	10	24	2	100
Catholic	2014	40	9	5	13	31	1	100
	2007	36	9	5	13	35	2	100
Mormon	2014	60	10	1	10	18	1	100
	2007	56	7	3	11	20	2	100
Orthodox Christian	2014	35	5	5	14	39	1	100
	2007	32	8	7	12	38	4	100
Jehovah's Witness	2014	77	2	2	4	11	4	100
	2007	72	4	3	4	14	4	100
Other Christian	2014	64	4	4	9	13	7	100
	2007	64	8	5	9	13	1	100
Jewish	2014	28	8	6	19	37	2	100
	2007	23	6	5	20	42	3	100
Muslim	2014	35	8	7	8	34	8	100
	2007	46	3	3	10	32	6	100
Buddhist	2014	66	6	7	8	12	1	100
	2007	61	8	3	7	17	4	100
Hindu	2014	33	8	7	20	32	*	100
	2007	44	9	7	13	26	2	100
Other faiths	2014	58	11	5	8	15	2	100
	2007	64	9	5	11	9	1	100
Unaffiliated	2014	26	10	5	15	44	1	100
	2007	26	7	5	14	47	2	100

ASK ALL:

Q.12 Please tell me how often you do each of the following. First, how often do you **[INSERT ITEM; INSERT ITEM a FIRST, FOLLOWED BY b; THEN RANDOMIZE]** - would you say at least once a week, once or twice a month, several times a year, seldom, or never? And how often do you **[INSERT NEXT ITEM]**? **[READ AS NECESSARY: at least once a week, once or twice a month, several times a year, seldom, or never?]**

ASK IF CHRISTIAN:

d. speak or pray in tongues

		At least once a week	Once or twice a month	Several times a year	Seldom	Never	Don't know/ Refused (VOL)	Total	Sample size
Total Christian	2014	11	3	2	7	73	3	100	25,048
	2007	9	2	2	6	77	4	100	28,279
Evangelical tradition	2014	11	3	2	7	74	3	100	8,593
	2007	11	3	2	6	77	3	100	9,472
Mainline tradition	2014	6	2	2	5	82	3	100	6,083
	2007	4	1	1	5	84	4	100	7,470
Historically black Protestant tradition	2014	17	4	2	7	67	3	100	1,916
	2007	14	4	2	8	69	3	100	1,995
Catholic	2014	14	3	3	8	68	4	100	7,202
	2007	9	2	2	6	75	5	100	8,054
Mormon	2014	10	2	1	3	80	3	100	664
	2007	4	1	1	5	86	4	100	581
Orthodox Christian	2014	11	5	1	10	68	5	100	186
	2007	12	3	3	6	65	11	100	363
Jehovah's Witness	2014	8	*	2	*	87	3	100	245
	2007	4	1	1	2	88	4	100	215
Other Christian	2014	8	5	*	4	49	34	100	159
	2007	4	1	0	2	63	31	100	129

NO QUESTIONS Q.I2e, Q.I2f**ASK ALL:**

Q.I2 Please tell me how often you do each of the following. First, how often do you **[INSERT ITEM; INSERT ITEM a FIRST, FOLLOWED BY b; THEN RANDOMIZE]** - would you say at least once a week, once or twice a month, several times a year, seldom, or never? And how often do you **[INSERT NEXT ITEM]**? **[READ AS NECESSARY: at least once a week, once or twice a month, several times a year, seldom, or never?]**

ASK IF R HAS A RELIGIOUS AFFILIATION:

g. share your faith with non-believers or people from other religious backgrounds

		At least once a week	Once or twice a month	Several times a year	Seldom	Never	Don't know/ Refused (VOL)	Total	Sample size
Total Affiliated	2014	26	15	14	23	20	2	100	27,292
	2007	23	13	14	23	24	3	100	30,236
Evangelical tradition	2014	35	21	16	17	9	2	100	8,593
	2007	34	18	16	18	11	3	100	9,472
Mainline tradition	2014	16	13	14	29	26	2	100	6,083
	2007	14	12	15	27	30	3	100	7,470
Historically black Protestant tradition	2014	44	16	11	14	12	2	100	1,916
	2007	42	13	9	17	15	3	100	1,995
Catholic	2014	16	11	13	28	31	2	100	7,202
	2007	14	9	13	26	36	2	100	8,054
Mormon	2014	33	28	18	14	6	1	100	664
	2007	24	23	27	18	7	2	100	581
Orthodox Christian	2014	12	12	15	34	26	1	100	186
	2007	11	10	16	28	34	2	100	363
Jehovah's Witness	2014	76	8	6	5	4	2	100	245
	2007	76	8	5	5	3	2	100	215
Other Christian	2014	23	19	15	26	15	2	100	159
	2007	21	23	14	24	15	4	100	129
Jewish	2014	11	9	13	28	38	2	100	847
	2007	7	8	12	29	42	3	100	682
Muslim	2014	23	12	17	27	18	4	100	237
	2007	23	12	15	20	28	2	100	116
Buddhist	2014	18	11	15	30	25	1	100	264
	2007	15	13	12	29	29	2	100	411
Hindu	2014	4	12	14	31	39	1	100	199
	2007	9	10	14	25	39	3	100	257
Other faiths	2014	16	11	12	30	29	2	100	605
	2007	19	12	11	27	28	3	100	449

ASK ALL:

Q.12 Please tell me how often you do each of the following. First, how often do you **[INSERT ITEM; INSERT ITEM a FIRST, FOLLOWED BY b; THEN RANDOMIZE]** - would you say at least once a week, once or twice a month, several times a year, seldom, or never? And how often do you **[INSERT NEXT ITEM]**? **[READ AS NECESSARY:** at least once a week, once or twice a month, several times a year, seldom, or never?]

ASK IF ATHEIST, AGNOSTIC, OR NO RELIGION OR AMBIGUOUS AFFILIATION:

h. share your views on God and religion with religious people

		At least once a week	Once or twice a month	Several times a year	Seldom	Never	Don't know/ Refused (VOL)	Total	Sample size
Total Unaffiliated	2014	11	10	11	34	32	1	100	7,556
	2007	13	11	10	31	33	2	100	5,048

ASK IF BUDDHIST (N=264):

Q.I2m Do you have a shrine or temple for prayer in your home, or not?

	All Buddhists
Yes	48
No	51
Don't know/Refused (VOL)	*
Undesignated	1
Total	100

ASK IF HINDU (N=199):

Q.I2t Do you personally ever eat beef, or not?

	All Hindus
Yes	29
No	67
I am a vegetarian (VOL)	2
Don't know/Refused (VOL)	0
Undesignated	2
Total	100

ASK IF JEWISH (N=847) OR MUSLIM (N=237):

Q.I2u Do you personally ever eat pork, or not?

	All Jews	All Muslims
Yes	57	9
No	40	90
I am a vegetarian (VOL)	1	1
Don't know/Refused (VOL)	*	0
Undesignated	1	*
Total	100	100

QUESTIONS Q.I3, Q.I3b HELD FOR FUTURE RELEASE

ASK ALL:

Q.I4 Now, thinking about some different kinds of experiences, how often do you **[INSERT; RANDOMIZE]** – would you say at least once a week, once or twice a month, several times a year, seldom, or never? And how often do you **[INSERT NEXT ITEM]? [READ AS NECESSARY: at least once a week, once or twice a month, several times a year, seldom, or never?]**

ASK ALL:

a. feel a deep sense of spiritual peace and well-being

		At least once a week	Once or twice a month	Several times a year	Seldom	Never	Don't know/ Refused (VOL)	Total
Total	2014	59	15	9	10	6	1	100
	2007	52	14	12	12	6	3	100
Evangelical tradition	2014	75	12	6	5	2	1	100
	2007	68	12	9	7	2	2	100
Mainline tradition	2014	56	18	11	11	3	2	100
	2007	47	16	15	13	5	4	100
Historically black Protestant tradition	2014	73	12	7	5	3	1	100
	2007	65	12	8	9	3	3	100
Catholic	2014	57	17	11	11	3	1	100
	2007	47	16	16	13	6	3	100
Mormon	2014	81	9	4	3	2	1	100
	2007	71	12	9	5	*	2	100
Orthodox Christian	2014	53	23	10	9	4	*	100
	2007	45	15	17	13	7	3	100
Jehovah's Witness	2014	82	5	5	4	1	3	100
	2007	77	6	7	3	4	3	100
Other Christian	2014	75	13	3	8	0	1	100
	2007	64	15	8	7	3	4	100
Jewish	2014	39	18	14	18	10	1	100
	2007	38	14	13	21	9	5	100
Muslim	2014	64	13	10	8	1	4	100
	2007	64	13	7	9	4	3	100
Buddhist	2014	59	14	14	10	2	1	100
	2007	55	15	9	11	6	4	100
Hindu	2014	40	16	22	17	3	2	100
	2007	49	7	22	10	8	5	100
Other faiths	2014	62	13	7	10	6	1	100
	2007	60	13	9	10	4	3	100
Unaffiliated	2014	40	16	11	17	15	2	100
	2007	35	13	12	21	16	4	100

ASK ALL:

Q.I4 Now, thinking about some different kinds of experiences, how often do you **[INSERT; RANDOMIZE]** – would you say at least once a week, once or twice a month, several times a year, seldom, or never? And how often do you **[INSERT NEXT ITEM]? [READ AS NECESSARY: at least once a week, once or twice a month, several times a year, seldom, or never?]**

ASK ALL:

b. feel a deep sense of wonder about the universe

		At least once a week	Once or twice a month	Several times a year	Seldom	Never	Don't know/ Refused (VOL)	Total
Total	2014	46	16	13	15	9	2	100
	2007	39	14	14	18	11	4	100
Evangelical tradition	2014	48	16	11	14	9	2	100
	2007	41	13	12	16	12	5	100
Mainline tradition	2014	43	17	14	16	8	2	100
	2007	37	15	17	18	9	4	100
Historically black Protestant tradition	2014	42	16	11	16	14	2	100
	2007	37	14	10	18	15	5	100
Catholic	2014	42	15	15	17	9	1	100
	2007	34	14	17	20	12	4	100
Mormon	2014	49	23	13	9	6	*	100
	2007	40	16	15	16	10	3	100
Orthodox Christian	2014	47	18	18	11	5	2	100
	2007	35	12	20	17	13	4	100
Jehovah's Witness	2014	62	12	6	6	10	4	100
	2007	49	10	10	7	18	6	100
Other Christian	2014	68	14	4	8	5	2	100
	2007	64	10	11	8	3	4	100
Jewish	2014	42	18	15	15	8	1	100
	2007	40	12	16	16	12	4	100
Muslim	2014	56	16	8	8	8	3	100
	2007	53	14	6	14	7	6	100
Buddhist	2014	55	14	16	10	5	1	100
	2007	57	13	10	7	9	4	100
Hindu	2014	33	20	26	14	7	*	100
	2007	39	12	23	14	7	3	100
Other faiths	2014	64	12	9	6	8	2	100
	2007	65	11	7	9	5	2	100
Unaffiliated	2014	47	16	12	15	10	1	100
	2007	39	14	14	20	11	3	100

ASK ALL:

Q.I4 Now, thinking about some different kinds of experiences, how often do you **[INSERT; RANDOMIZE]** – would you say at least once a week, once or twice a month, several times a year, seldom, or never? And how often do you **[INSERT NEXT ITEM]? [READ AS NECESSARY: at least once a week, once or twice a month, several times a year, seldom, or never?]**

ASK ALL:

c. feel a strong sense of gratitude or thankfulness

	At least once a week	Once or twice a month	Several times a year	Seldom	Never	Don't know/ Refused (VOL)	Total
Total	78	10	6	4	2	1	100
Evangelical tradition	87	6	3	2	1	1	100
Mainline tradition	79	10	5	3	1	1	100
Historically black Protestant tradition	85	5	4	3	2	1	100
Catholic	76	11	7	4	1	1	100
Mormon	89	8	2	1	*	*	100
Orthodox Christian	78	10	5	4	2	*	100
Jehovah's Witness	89	3	2	2	1	3	100
Other Christian	87	5	4	1	0	3	100
Jewish	70	14	8	5	3	1	100
Muslim	77	7	7	2	3	3	100
Buddhist	73	11	9	3	3	1	100
Hindu	62	15	15	7	1	*	100
Other faiths	77	12	3	4	2	1	100
Unaffiliated	67	14	7	7	4	1	100

ASK ALL:

Q.14 Now, thinking about some different kinds of experiences, how often do you **[INSERT; RANDOMIZE]** – would you say at least once a week, once or twice a month, several times a year, seldom, or never? And how often do you **[INSERT NEXT ITEM]? [READ AS NECESSARY: at least once a week, once or twice a month, several times a year, seldom, or never?]**

ASK ALL:

d. think about the meaning and purpose of life

	At least once a week	Once or twice a month	Several times a year	Seldom	Never	Don't know/ Refused (VOL)	Total
Total	55	15	11	12	5	1	100
Evangelical tradition	64	14	9	9	3	1	100
Mainline tradition	51	17	13	13	4	1	100
Historically black Protestant tradition	72	10	7	7	3	1	100
Catholic	52	15	12	14	5	1	100
Mormon	71	14	4	6	4	1	100
Orthodox Christian	63	12	14	8	4	0	100
Jehovah's Witness	77	4	5	5	3	7	100
Other Christian	71	12	5	6	4	2	100
Jewish	45	17	16	15	6	1	100
Muslim	64	13	11	5	4	3	100
Buddhist	59	17	10	10	3	*	100
Hindu	36	25	21	11	7	0	100
Other faiths	59	13	9	10	7	1	100
Unaffiliated	45	16	13	17	9	1	100

QUESTIONS QJ1-QJ3v, QK1-QK3v RELEASED WITH FIRST REPORT ON LANDSCAPE STUDY'S FINDINGS, AVAILABLE [HERE](#)

QUESTIONS Q.K10a-d AND RELATED QUESTIONS HELD FOR FUTURE RELEASE

ASK ALL:

On a different subject...

ASK ALL:

Q.M5 As I read a short list of statements about churches and other religious organizations, please tell me if you agree or DISagree with each one. First, churches and other religious organizations **[INSERT; RANDOMIZE]**? Do you agree or disagree? How about, churches and other religious organizations **[INSERT NEXT ITEM]**? Do you agree or disagree? Next, they **[INSERT NEXT ITEM]**? **[READ AS NECESSARY: “Do you agree or disagree?” and clarify “churches and other religious organizations”]**

a. Focus too much on rules

	Agree	Disagree	Don't know/ Refused (VOL)	Total
Total	51	44	5	100
Evangelical tradition	40	55	5	100
Mainline tradition	45	49	6	100
Historically black Protestant tradition	42	54	3	100
Catholic	52	44	4	100
Mormon	27	68	5	100
Orthodox Christian	46	49	5	100
Jehovah's Witness	34	54	12	100
Other Christian	51	42	7	100
Jewish	59	35	6	100
Muslim	56	37	6	100
Buddhist	74	22	4	100
Hindu	63	27	10	100
Other faiths	75	21	4	100
Unaffiliated	68	27	5	100

ASK ALL:

Q.M5 As I read a short list of statements about churches and other religious organizations, please tell me if you agree or DISagree with each one. First, churches and other religious organizations **[INSERT; RANDOMIZE]**? Do you agree or disagree? How about, churches and other religious organizations **[INSERT NEXT ITEM]**? Do you agree or disagree? Next, they **[INSERT NEXT ITEM]**? **[READ AS NECESSARY: “Do you agree or disagree?” and clarify “churches and other religious organizations”]**

b. Are too concerned with money and power

	Agree	Disagree	Don't know/ Refused (VOL)	Total
Total	52	43	5	100
Evangelical tradition	42	53	5	100
Mainline tradition	48	47	5	100
Historically black Protestant tradition	52	43	5	100
Catholic	50	46	4	100
Mormon	35	61	4	100
Orthodox Christian	54	44	2	100
Jehovah's Witness	82	14	4	100
Other Christian	61	29	10	100
Jewish	54	41	6	100
Muslim	41	52	8	100
Buddhist	62	32	6	100
Hindu	53	42	5	100
Other faiths	75	18	7	100
Unaffiliated	66	30	4	100

NO QUESTION Q.M5c**ASK ALL:**

Q.M5 As I read a short list of statements about churches and other religious organizations, please tell me if you agree or DISagree with each one. First, churches and other religious organizations **[INSERT; RANDOMIZE]**? Do you agree or disagree? How about, churches and other religious organizations **[INSERT NEXT ITEM]**? Do you agree or disagree? Next, they **[INSERT NEXT ITEM]**? **[READ AS NECESSARY: “Do you agree or disagree?” and clarify “churches and other religious organizations”]**

d. Are too involved with politics

	Agree	Disagree	Don't know/ Refused (VOL)	Total
Total	48	47	5	100
Evangelical tradition	34	61	5	100
Mainline tradition	45	50	6	100
Historically black Protestant tradition	39	55	5	100
Catholic	44	52	5	100
Mormon	30	67	3	100
Orthodox Christian	57	39	4	100
Jehovah's Witness	80	16	4	100
Other Christian	53	41	6	100
Jewish	59	37	5	100
Muslim	44	47	9	100
Buddhist	68	29	3	100
Hindu	53	41	7	100
Other faiths	72	23	4	100
Unaffiliated	67	28	5	100

ASK ALL:

Q.M5 As I read a short list of statements about churches and other religious organizations, please tell me if you agree or DISagree with each one. First, churches and other religious organizations **[INSERT; RANDOMIZE]**? Do you agree or disagree? How about, churches and other religious organizations **[INSERT NEXT ITEM]**? Do you agree or disagree? Next, they **[INSERT NEXT ITEM]**? **[READ AS NECESSARY: “Do you agree or disagree?” and clarify “churches and other religious organizations”]**

e. Protect and strengthen morality in society

	Agree	Disagree	Don't know/ Refused (VOL)	Total
Total	75	21	4	100
Evangelical tradition	87	10	3	100
Mainline tradition	82	15	3	100
Historically black Protestant tradition	81	16	3	100
Catholic	82	15	3	100
Mormon	92	6	1	100
Orthodox Christian	74	23	4	100
Jehovah's Witness	41	52	7	100
Other Christian	68	26	6	100
Jewish	63	33	5	100
Muslim	83	15	3	100
Buddhist	64	31	5	100
Hindu	73	22	5	100
Other faiths	45	48	7	100
Unaffiliated	54	42	4	100

ASK ALL:

Q.M5 As I read a short list of statements about churches and other religious organizations, please tell me if you agree or DISagree with each one. First, churches and other religious organizations [INSERT; RANDOMIZE]? Do you agree or disagree? How about, churches and other religious organizations [INSERT NEXT ITEM]? Do you agree or disagree? Next, they [INSERT NEXT ITEM]? [READ AS NECESSARY: “Do you agree or disagree?” and clarify “churches and other religious organizations”]

f. Bring people together and strengthen community bonds

	Agree	Disagree	Don't know/ Refused (VOL)	Total
Total	89	9	2	100
Evangelical tradition	94	5	1	100
Mainline tradition	93	6	2	100
Historically black Protestant tradition	89	9	2	100
Catholic	91	8	2	100
Mormon	97	2	1	100
Orthodox Christian	93	6	1	100
Jehovah's Witness	57	37	6	100
Other Christian	90	7	2	100
Jewish	88	9	3	100
Muslim	88	8	4	100
Buddhist	86	12	2	100
Hindu	88	8	4	100
Other faiths	80	17	3	100
Unaffiliated	81	17	2	100

ASK ALL:

Q.M5 As I read a short list of statements about churches and other religious organizations, please tell me if you agree or DISagree with each one. First, churches and other religious organizations **[INSERT; RANDOMIZE]**? Do you agree or disagree? How about, churches and other religious organizations **[INSERT NEXT ITEM]**? Do you agree or disagree? Next, they **[INSERT NEXT ITEM]**? **[READ AS NECESSARY: “Do you agree or disagree?” and clarify “churches and other religious organizations”]**

g. Play an important role in helping the poor and needy

	Agree	Disagree	Don't know/ Refused (VOL)	Total
Total	87	11	2	100
Evangelical tradition	92	6	2	100
Mainline tradition	91	7	2	100
Historically black Protestant tradition	88	11	2	100
Catholic	89	9	2	100
Mormon	94	5	1	100
Orthodox Christian	87	11	2	100
Jehovah's Witness	68	27	5	100
Other Christian	89	8	3	100
Jewish	85	12	3	100
Muslim	89	9	2	100
Buddhist	78	19	3	100
Hindu	81	15	4	100
Other faiths	77	20	3	100
Unaffiliated	78	19	3	100

OTHER DEMOGRAPHIC QUESTIONS RELEASED WITH FIRST REPORT ON LANDSCAPE STUDY'S FINDINGS (AVAILABLE [HERE](#)) OR HELD FOR FUTURE RELEASE

ASK ALL:

Q.P2 In what country were you born? **[DO NOT READ LIST; CODE 1 FOR U.S.; USE PRECODED LIST FOR OTHER COUNTRIES; PROBE FOR COUNTRY IF CONTINENT OR REGION GIVEN; IF RESPONDENT INDICATES THEY WERE BORN IN U.S.S.R., PROBE FOR SPECIFIC COUNTRY]**

ASK IF BORN OUTSIDE THE U.S./PUERTO RICO:

Q.P3 Are you currently a citizen of the United States, or not?

ASK IF R IS U.S. CITIZEN:

REG Which of these statements best describes you? **[READ IN ORDER] [INSTRUCTION: BE SURE TO CLARIFY WHETHER RESPONDENT IS ABSOLUTELY CERTAIN THEY ARE REGISTERED OR ONLY PROBABLY REGISTERED; IF RESPONDENT VOLUNTEERS THAT THEY ARE IN NORTH DAKOTA AND DON'T HAVE TO REGISTER, PUNCH 1]**

Are you **ABSOLUTELY CERTAIN** that you are registered to vote at your current address [OR]

Are you **PROBABLY** registered, but there is a chance your registration has lapsed [OR]

Are you **NOT** registered to vote at your current address

	Are you ABSOLUTELY CERTAIN that you are registered to vote at your current address	Are you PROBABLY registered, but there is a chance your registration has lapsed	Are you NOT registered to vote at your current address	Don't know/ Refused (VOL)	Not US Citizen/ DK (in Q.P3)	Total
Total	69	5	18	1	7	100
Evangelical tradition	73	5	17	1	4	100
Mainline tradition	77	4	14	1	3	100
Historically black Protestant trad.	76	4	17	1	2	100
Catholic	67	4	14	1	14	100
Mormon	75	8	14	1	3	100
Orthodox Christian	60	9	17	1	13	100
Jehovah's Witness	17	5	62	1	14	100
Other Christian	69	7	22	*	2	100
Jewish	79	5	13	1	2	100
Muslim	47	5	23	2	24	100
Buddhist	69	7	18	1	5	100
Hindu	32	4	12	1	51	100
Other faiths	63	6	27	2	2	100
Unaffiliated	62	7	24	1	6	100

ASK ALL:

PARTY In politics TODAY, do you consider yourself a Republican, Democrat, or Independent?

ASK IF INDEPENDENT/NO PREF/OTHER PARTY/DK/REF:

PARTYLN As of today do you lean more to the Republican Party or more to the Democratic Party?

		Republican/ Lean Rep	Democrat/ Lean Dem	Independent/ other/no lean/DK	Total
Total	2014	37	44	18	100
	2007	35	47	18	100
Evangelical tradition	2014	56	28	16	100
	2007	50	34	16	100
Mainline tradition	2014	44	40	16	100
	2007	41	43	15	100
Historically black Protestant tradition	2014	10	80	10	100
	2007	10	77	12	100
Catholic	2014	37	44	19	100
	2007	33	48	19	100
Mormon	2014	70	19	11	100
	2007	65	22	13	100
Orthodox Christian	2014	34	44	22	100
	2007	35	50	15	100
Jehovah's Witness	2014	7	18	75	100
	2007	10	15	75	100
Other Christian	2014	34	52	14	100
	2007	26	55	19	100
Jewish	2014	26	64	9	100
	2007	24	66	10	100
Muslim	2014	17	62	21	100
	2007	7	69	24	100
Buddhist	2014	16	69	16	100
	2007	18	66	15	100
Hindu	2014	13	61	26	100
	2007	13	63	24	100
Other faiths	2014	19	54	27	100
	2007	13	66	20	100
Unaffiliated	2014	23	54	22	100
	2007	23	55	23	100

ASK ALL:

IDEO In general, would you describe your political views as... **[READ]**

Very conservative
 Conservative
 Moderate
 Liberal, OR
 Very liberal?

		NET Conservative	Moderate	NET Liberal	Don't know/ Refused (VOL)	Total
Total	2014	36	33	24	7	100
	2007	37	36	20	7	100
Evangelical tradition	2014	55	27	13	6	100
	2007	52	30	11	7	100
Mainline tradition	2014	37	38	20	5	100
	2007	36	41	18	5	100
Historically black Prot. trad.	2014	36	33	24	7	100
	2007	35	36	21	8	100
Catholic	2014	37	36	22	5	100
	2007	36	38	18	8	100
Mormon	2014	61	27	9	4	100
	2007	60	27	10	3	100
Orthodox Christian	2014	34	48	16	1	100
	2007	30	45	20	6	100
Jehovah's Witness	2014	20	18	12	50	100
	2007	21	12	17	50	100
Other Christian	2014	32	32	28	8	100
	2007	20	35	40	5	100
Jewish	2014	21	33	43	3	100
	2007	21	39	38	3	100
Muslim	2014	22	39	33	6	100
	2007	24	44	26	6	100
Buddhist	2014	16	36	44	4	100
	2007	12	32	50	6	100
Hindu	2014	14	38	43	4	100
	2007	12	44	35	10	100
Other faiths	2014	12	31	48	8	100
	2007	12	33	47	8	100
Unaffiliated	2014	18	36	39	8	100
	2007	20	39	34	8	100

INTERVENING QUESTIONS PREVIOUSLY RELEASED OR HELD FOR FUTURE RELEASE**ASK ALL:**

Q.P99 Do you personally know anyone who is gay or lesbian, or not?

	Yes	No	Don't know/ Refused (VOL)	Total
Total	81	18	1	100
Evangelical tradition	80	18	1	100
Mainline tradition	85	14	1	100
Historically black Protestant tradition	74	23	2	100
Catholic	76	22	1	100
Mormon	84	15	1	100
Orthodox Christian	81	17	1	100
Jehovah's Witness	60	38	2	100
Other Christian	87	11	2	100
Jewish	87	11	2	100
Muslim	63	36	1	100
Buddhist	81	18	1	100
Hindu	48	51	1	100
Other faiths	93	7	1	100
Unaffiliated	86	13	1	100